

# CHURCH MANAGEMENT

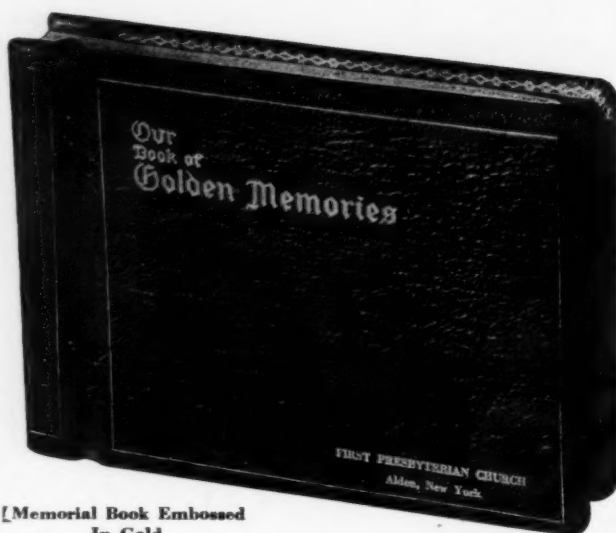


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JULY, 1933

VOLUME IX, No. 10

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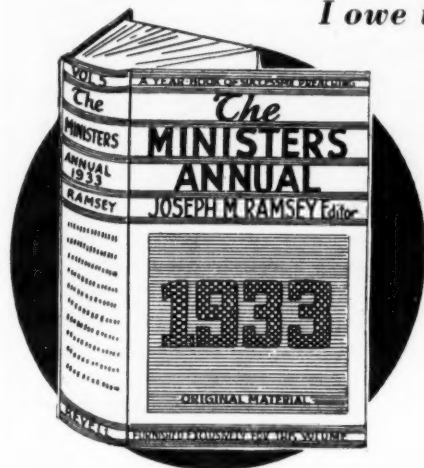
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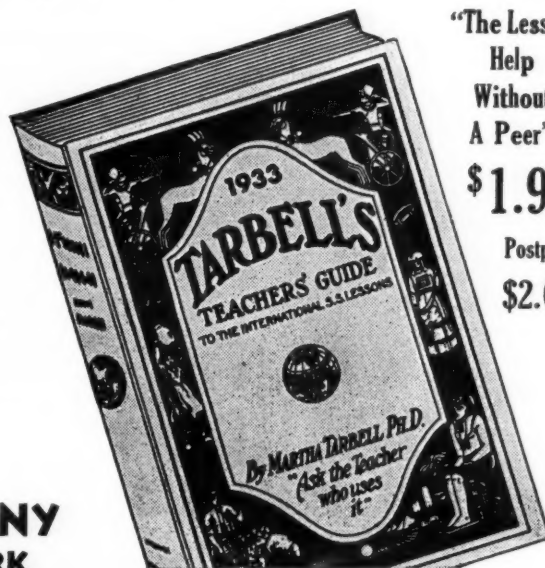
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## The Editor's Drawer

### A Little Nonsense

We have been pretty serious in this department for the past few months. Possibly, too serious. At least our heavy words have not lifted the world very high from its morbidity and pessimism. But this month is going to be different. Here are some little verses which I think preachers should know.

First we want to commend a loyal dry group at Fayette, Iowa. While eastern states have been okaying repeal this group has kept its sense of humor. It announces this for its theme song:

How dry I am,  
How dry I'll stay;  
In Fayette County,  
I-o-way.

Not bad is it? Now here are few words which should be dedicated to that great body of pep artists who are always voting us into some program and then taking a vacation.

### ISN'T IT TRUE

That many a man with a gallant air  
Goes galloping to the fray;  
But the valuable man is the one who's there  
When the smoke has cleared away?

Yes, I know, you have these men, too. And now here is an Arthur Guiterman verse dedicated to that great group which is usually telling how much money it gives to the church.

John Twigg  
Gave nothing big,  
His wife gave nothing small;  
And so between them both, you see,  
They never gave at all.

WILLIAM H. LEACH

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**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

**MANUSCRIPTS**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



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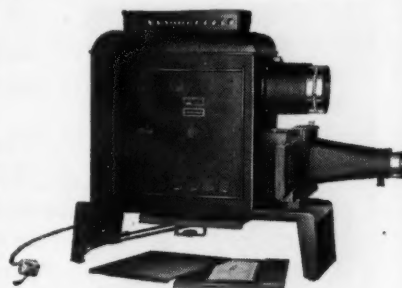
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# CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration  
Edited by WILLIAM H. LEACH

VOLUME IX  
NUMBER 10  
JULY, 1933

## Increasing Church Attendance

By George Mair, Bedford Park Presbyterian Church, New York City

Here are two plans for increasing the attendance at your services. One is for a short term of three months, the second for the period of an entire year. Both have been proved and attested.

### I. A THREE MONTHS CHURCH ATTENDANCE CAMPAIGN

EVERY minister is anxious to increase the attendance at the services of worship which he conducts. This increase may come from the brilliance of the preaching, the beauty of the service, the natural increase of the congregation, or by stimulating the people with the idea of loyalty to Christ and his Church.

The Bedford Park Presbyterian Church is located in the west Bronx, New York City. At present the population is largely Roman Catholic with an increasing number of Jews. The people are mostly of the white-collar class who spend about two hours each weekday on the Subway. As in other parts of this city the population is always changing. The congregation numbers about 700.

Since the first campaign of Visitation Evangelism conducted by Dr. Earl Kernahan, this Church has taken part in every cooperative movement for increasing Church membership. In January, 1932, the Greater New York Federation of Churches, under the guidance of Dr. Guy Black, conducted a campaign of Visitation Evangelism and a simultaneous Church Loyalty Campaign. Never before had this Church undertaken the loyalty program, but this year the Session decided to do so. While a chosen group of workers, mostly men, carried on the visitation evangelism work, another group composed of ladies from the Women's Auxiliary and young people carried on the loyalty work. The loyalty

endeavor period set apart for our borough was February, March, and April.

In carrying out the program the following steps were taken:

1. The callers attended several instruction conferences conducted either by Dr. Black or the Minister.

2. A special letter was mailed to the whole congregation urging attendance at the special loyalty service to be held on January 24th, and explaining what the movement was all about.

3. At this service a sermon was preached emphasizing the religious value of regularity in attendance at worship and calling for a definite decision to pledge attendance at one service each Sunday for three months.

4. After the sermon the ushers passed loyalty cards to the people who were invited then and there to sign them. The card read as follows:

"In loyalty to Christ and my Church, I agree to attend at least one service of worship each Sunday during the next three months

unless prevented by circumstances beyond my control."

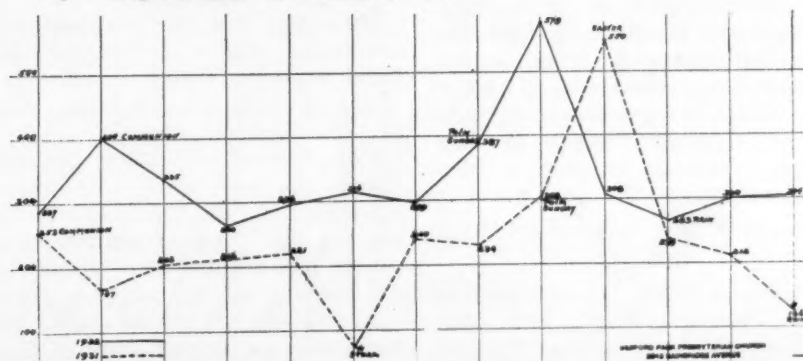
5. At the evening service a further appeal was made for signatures.

6. Those who did not sign in church were visited by teams of ladies in the afternoon or young people in the evening of the succeeding two weeks.

To ensure the greatest possible success the following features, which were unique in this Church, were introduced:

1. All the signed cards were posted in the church where everybody could see them.

2. A special card  $3\frac{1}{2} \times 6\frac{1}{2}$ " suitable for hanging up in the home was designed. It contained the name of the person, the pledge, and a calendar for the three months. Under each date were blank squares for morning and evening, and at the bottom of the card was the following note, "Keep your record of attendance by marking X when present and bring this card to church on May 1st."

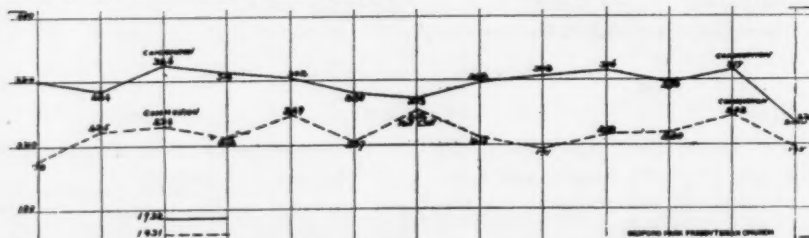


Sunday Morning Attendance, February, March, April, 1932, Compared With 1931



## RESULTS ATTAINED

- 430 loyalty cards were signed.
  - 260 at the morning loyalty service.
  - 60 at the evening service.
  - 110 were secured by the callers.
- The effect of the above on the morning congregation when compared with the same period for the previous year showed an average attendance of 230 in 1931, and 333 in 1932, thus making an average increase in the morning congregation of 103 each Sunday.
- The effect carried over after the campaign into the months of May and June. The average attendance for these months in 1931 was 185, and in 1932 it was 239, making an average increase over the previous year of 54 each Sunday.
- The result inspired the church to carry on the loyalty work during the present season not only for three months but for nine months beginning with October and continuing through June. This plan is described in another installment of this article.



Thirteen Weeks' Attendance, Beginning September, 1932 Compared with Same Period, 1931

## II. A PLAN FOR INCREASING CHURCH ATTENDANCE THROUGHOUT THE YEAR

THE question of church attendance became one of the most important issues before the Executive Committee of the Bronx Division of the Greater New York Federation of Churches last June. A retreat for ministers was arranged to be held in the Bedford Park Presbyterian Church in September, the morning session to be devoted to the above topic. George A. MacDonald, minister of the Tremont Methodist Episcopal Church, and the writer, being members of the sub-committee on Church Loyalty, were requested to introduce the subject. The committee had previously reported that each minister be asked to bring his plan and present it to the meeting. This was Dr. MacDonald's suggestion. The writer, therefore, realizing the importance of the coming retreat, and the value of actual experience over mere suggestion laid out a program in early summer to become effective in early September.

### THE BEDFORD PARK PLAN FOR 1932-1933

The success of the Loyalty Campaign during February, March, and April, raised the following question, "Why not carry on during the active Church year

what had proved worth while for three months?" Here is an outline of what has been done and of what is being tried at the Bedford Park Presbyterian Church during the present season.

- The second week of September a letter was sent to the entire congregation pointing out the values of the loyalty work last spring and the importance of continuing through the present fall and winter.
- On Loyalty Sunday, September 18th, the scheme was presented and inaugurated.
  - The sermon entitled "As His Custom Was" tried to make clear that what we wanted was the establishment of the church-going habit.
  - At the close of the sermon a group of young people selected to do the calling was dedicated in prayer to its task.
  - Cards were passed to the people by the ushers which read, "In loyalty to Christ and the

Church I agree to attend at least one service of worship each Sunday for the next nine months unless prevented by circumstances beyond my control."

- On the Monday evening following Loyalty Sunday twenty-two teams of young people set out two by two to canvass those who had not been present at the church service and to invite them to sign.

- A calendar card for three months was printed and sent to all who signed loyalty cards. As the pledge is for the nine months, calendar cards will be issued for each three months, and will be returned on the first Sunday of the succeeding three months. These cards will be changed in color and design to create renewed interest.

### RESULTS

The results thus far have been very gratifying. Church attendance has shown a marked change for the better during the early fall. On Loyalty Sunday September 18th there were 300 present as compared with 178 on the same Sunday the year before. 350 persons signed cards for the nine months period. For the eight Sundays beginning September 18th the average attendance at the morning service has been 297 as compared with 221 for the same period last year. An average increase of 71 each Sunday morning.

## PRACTICAL TEST OF RELIGIOUS LEADERSHIP

Beverly H. Tucker, pastor of the Montgomery Memorial Methodist Episcopal Church, South, Pacolet Mills, South Carolina, uses the following blank to test all church school workers and training school pupils on their knowledge of worship. He gives them the titles of the sermons to be preached and then asks that they make selections of Scripture, hymns and supplementary material. It looks to us like a bright idea.

### Morning Worship Service

My Subject is .....  
 Please select appropriate Scripture, Psalm, and Hymns you would use: Bible Scripture .....  
 Chapter ..... Verse ..... Psalm .....  
 Would you have this read in Unison or Responsive? Select three hymns, giving Name and Number: .....  
 .....  
 Mention any Books or Magazines you would use in obtaining illustrations and helps to develop this subject .....  
 .....  
 .....

### Evening Worship Service

My Subject is .....  
 Please select appropriate Scripture, Hymns or Songs for this Service. Bible Book .....  
 Chapter ..... Verses .....  
 Hymns or Songs, giving Names and Numbers .....  
 .....  
 Mention Books, Magazines or other material you would make use of in the selection of illustrations and helps for this Worship Service. Do you think Prelude and Postlude is helpful in Worship?...

## BOOK COMMEMORATES MINISTER'S ANNIVERSARY

We have received a most attractive volume entitled *Decade*, which has been issued by the Larchmont Avenue Presbyterian Church, Larchmont, New York, in commemoration of the tenth anniversary of its pastor, Robert M. Russell. The book is a de luxe edition, limited to one thousand copies. It is bound in red and blue board and printed on heavy bookstock with untrimmed edges. It contains historical matter regarding the church and several tributes to the pastor. The beauty spot in the book is the color reproduction of the Stuart Rose Window. Such a volume is sure to be a lasting and pleasing souvenir of the mile post in the progress of the church.

# Wanted—\$10,000.00 Men!

By Robert Cashman, Business Manager, Chicago Theological Seminary

*Mr. Cashman has just returned from a three-months' trip to the Orient, visiting Hawaii, China and Japan. He traveled 20,000 miles, and gave 22 addresses to more than 7,000 people, in the interests of international friendship, and world peace. At the Summer Quarter Session (2nd Term, July 24—August 25) conducted jointly by The University of Chicago and The Chicago Theological Seminary, he will again offer his Business Administration Course for Ministers. In this presentation, the editor of Church Management will cooperate.*

I AM writing this message from the middle of the Pacific Ocean, where I can see America in perspective. I am thinking especially of the ministers whose problems of organization and finance have grown ever larger during these last few months, until they seem almost insurmountable.



Robert Cashman

A queer thing happened last evening, as our ship crossed the meridian. The men at our dining room table had been making fun of the anticipated event, as though we might hit something, or scrape the bottom of our ship against a cable, or a sand bar, but what really happened was that we were given an extra day, and it was an extra Sunday. It was the first time in my life that I had ever had a week with two Sundays in it, and having observed the first one religiously, I decided to use the second one to write this message. Going westward on the way to Japan, we lost our Wednesday entirely, and our calendar skipped from Tuesday to Thursday. I did not know until recently that when it is Sunday night in America it is Monday morning in the Orient.

In my last class of ministers studying "The Business Administration of the Church," there seemed considerable dissatisfaction over the salary question, because practically all of the incomes of those represented had been cut, and in several cases, further reductions were in prospect. In class discussion, the question was raised one morning, "What makes the difference between a \$10,000 man and a \$3,000 man?"

This subject so caught the interest and imagination of the class that it re-

quired considerable time to cover it, and without doubt, it had a bearing on the life-trends of several of the men. There was no thought of selfishness—no quest for better positions or higher salaries. The challenge to the ministers was "how to be worth \$10,000 salaries," regardless of whether or not they received them. I noticed one man in particular thereafter, measuring his daily thoughts and conduct in what he considered to be the terms of real leadership. He began to watch the little things. He had determined to become one of the bigger men.

Since then I have been asked to enlarge upon this subject, and to present my findings to the readers of *Church Management*. I have sought counsel not only from ministers drawing salaries of from \$1,000 to \$15,000 annually, but from professional and business men, with yearly incomes reaching as high as \$25,000. It seemed to me that from such a constituency it would be possible to approach the problem both from within and from without the ranks.

The \$3,000 man is rather familiar to us. Therefore we need not discuss him to bring out our point, "What makes the \$10,000 man?" Is it courage? Salesmanship? Personality? Ability to preach—to "stir the masses?" Or the power to organize? Is it imagination? Initiative? Ambition? Enthusiasm for the work? Scholarship? Liking people? Social grace? or executive leadership?

How, when and where does the \$3,000 man begin to step upward? Is there a "marked-pathway" to follow? Or must one find his way by a dark and unknown trail? Why is the top of the ladder so empty? And why must leaders so often stand alone? May the \$10,000 man be called a success? It might be well worth while for any and all of us to ponder over these questions and to apply the answers to ourselves.

In presenting items like these of

service-value, rather than financial reward, I was surprised to receive opposition from some of my minister friends, when I had expected support. One man of long and distinguished experience said:

"I don't like your subject, we are money-mad, we measure everything and everybody by money. Too many churches and too many ministers do it. It is a pernicious habit which must be broken. How foreign is all this \$10,000 talk to the New Testament. Think of Jesus or Paul taking the slightest interest in your subject. It is of the earth earthly. I hope you will drop it."

In my answer to this gentleman, I included the following paragraph: "You ask how such a subject would apply to New Testament characters? It does apply. Saint Paul was a very valuable man financially, even though he may never have thought of the question of remuneration. He was a preacher, a pastor and an executive of superior type. He was an organizer of churches which endured after he was gone, a stimulator of interest, a promoter of great campaigns, and some of these qualities are needed in more abundance in our ministers of today. In my opinion, the apostle Paul would be in the class of those worthy to receive salaries of \$25,000 and upwards."

As I review the testimony, most of the objections to the consideration of this subject seem to come from those whose income is well above the danger-line; therefore it appears indelicate, or out of place to them. Here, for instance, is another:

"I feel very certain that our young ministers, and old ones, too, had better get the idea of \$10,000 out of their heads as soon as possible. The only way to be happy in this profession is to keep sawing wood, continually doing one's best in the five great areas of min-

(Now turn to page 508)



# This Church Trains Its Youth

## Five Graded Organizations Include Youth from Six to Thirty-Five

By William H. Leach

**I** HAVE just examined a congregational budget which totals \$19.50. With it goes this letter.

Dear folks:

We want you to come each Sunday. If you can't, come when you can. A budget is how much you need and how you will spend it. We want to get \$19.50 by the end of this year, and this is the way we thought it would be used.

For Ourselves		For Other People	
Papers (Calendars)	\$2.00	For Mrs. Wiley in India	\$2.50
Envelopes	1.50	For Amer. Indians, colored people	2.50
Big church to help on coal and lights	2.50	For poor people	1.50
Parties	5.00		
Charter Roll	2.00	Grand Total	\$19.50

This is not the budget of a church harassed by the depression. It is that of the Primary Congregation of the First Presbyterian Church, Ashtabula, Ohio. The Primary Congregation is a church organization within the church. It has its own elders, deacons and trustees as a good Presbyterian church should. It meets on Sunday for a religious service. It meets at other times for business and social purposes. It has its choir. It is a complete functioning congregation, one of three youth congregations in this church.

Robert H. Rolofson is the pastor of this church. It has been through his inspiration and leadership that the youth congregations have taken shape. In this he has been ably supported by an interested Board of Christian Education and a competent director, Miss Viola G. Clark. The three congregations and the ages they serve are The Primary Congregation, ages 6-9; the Junior Congregation, ages 9-12; and the Intermediate Congregation for the ages 12-14. For those above these ages there have been organized the Tuxis (Ages 14 to 18); and the Fellowship Forum which includes those from eighteen to thirty-five.

It is with the youth congregations that we are particularly interested in this article. They offer so much in organization training and worship appreciation. They develop initiative. They provide opportunity for religious instruction in the best environment.

### Worship

The Worship Service, largely a duplication of that used in the Adult Congregation on Sunday morning. By election a "minister" is chosen to serve for one month. He or she presides, announces, leads in prayer and performs all the functions of a minister save the delivery of a sermon. This is given by the adult supervisor or some one secured for the occasion. The topics emphasize Bible study, stewardship, missions, character building and loyalty to Christian ideals. The worship services in the two younger groups are held simultaneously with the Adult Service. The Intermediate Congregation meets on Sunday from 5:00 to 6:00.

The completeness of the worship service will be seen by this order of worship which was used by the Junior Church on April 2nd, 1933.

### HOWARD WILSON, MINISTER

PRELUDE Gertrude Norris  
CALL TO WORSHIP

Minister: This is the day which the Lord hath made.

Juniors: Let us be glad and rejoice in it.  
Minister: Enter into His gates with thanksgiving,

And into His courts with praise.

ALL: Be thankful unto Him and praise His name.

HYMN 170

THE LORD'S PRAYER AND RESPONSE

UNISON READING:

"Jesus said unto the man, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto

it, Thou shalt love thy neighbor as thyself."

THE GLORIA

SOLO

Evelyn Dunne

QUIET MUSIC AND SILENT PRAYER

Let us pray for ourselves—that we may do right. Pray for our friends that they too may learn to be followers of Christ. Pray for people who are sick. Ask God to forgive us for wrongdoing, and help us every day.

THE MORNING PRAYER—RESPONSE

Madelyn Kellogg

"THREE ARROWS"

THE MORNING OFFERING

THE DOXOLOGY AND OFFERING PRAYER

THE SCRIPTURE READING

Margaret Tewksbury

THE SERMON

"THE BOY WHO USED HIS FEET"

THE CLOSING PRAYER AND RESPONSE

THE BENEDICTION, SILENT PRAYER AND AMEN

POSTLUDE

### WE ELECT A

new minister today to serve for one month. Let us give it careful thought, that the person elected may be OUR LEADER, reverent, responsible, and one who is worthy of that position.

### Choir Rehearsal

Choir Rehearsal, a time for hymn singing and choral work preceding the worship service on Sunday, and also including one afternoon a week. The Primary children are robed in silver gray, the Juniors in cardinal and the Intermediates in royal blue. In the worship service only a small portion of the whole choir is used. They are taught hymns, simple anthems, solos and prayer responses. These choirs are used at various church functions and frequently at the adult service. Under no circumstances, however, is a Sunday youth congregation service entirely dispensed with.



The Primary Choir



### Management

The Management is vested in the Boards of elders, trustees and deacons, each being assigned duties in keeping with Presbyterian polity. In the Board meetings the voice of the members is never over-riden by the pastor of the adult church or the director of Christian education, one or both of whom are always present. Each congregation has an annual meeting to elect officers, hear reports, and transact other business such as usually comes before such meetings.

### Finance

In financing the every-member canvass plan with duplex envelopes is used. No pledge is received without parental approval. The number who keep pledges paid up to date is most gratifying. The Junior Congregation, now in the middle of its second year, remitted a total of \$19 to the adult Trustee for current expenses and \$20 for benevolences. The Primary congregation has given \$4 to current expenses, \$10 to benevolences and \$1.50 to the Board of Deacons. The Intermediate Congregation being so recently created has not yet made its every-member canvass.

Interest is sustained beyond expectations. Being a down-town church the percentage of young children is low as may be seen by a glance at the Church School departmental pictures. However, a high percentage of the children available attend these congregations.

The organizations for the older groups, of course, function on a somewhat different basis. The older juniors and intermediates are eligible for membership in the adult church. It is assumed that those belonging to the Tuxis and the Fellowship Forum worship in the adult service either in the parent church or with some other body.

The Tuxis meets at 6:30 Sunday evenings for a worship-discussion meeting. Miss Clark meets with the group as adult adviser. It has a membership of 37. The average attendance during the past year was twenty-two.

The Fellowship Forum has a two hour meeting Sundays from 5:30 to 7:30. First, is a light supper hour. Then follows the discussion which may be introduced by an invited speaker or by one of the members. The subjects are of a wide variety but the attempt is made to have them deal with the application of Christianity to the world of today.

The plan of the organization is plainly seen through this outline. From six to thirty-five years the church is carrying on its training in worship, in stewardship, in management and in practical Christianity. Results in loyalty and enthusiasm would seem to justify the program. It takes effort and time but it "gets somewhere."



The Junior Choir



The Intermediate Choir



The Tuxis Society



The Fellowship Forum

## \$10,000 Men

(Continued from page 505)

isterial activity, i. e., preaching, pastoral work, teaching, organization and community welfare; trusting that people will be sufficiently responsive to allow you to feed your family and educate your children."

From another successful minister who has held high positions of honor and trust in both denominational and interdenominational work, comes this message:

"If mute and glorious Miltons are lost to the world, I am quite sure that there is a still larger proportion of ministers at work in comparatively obscure parishes, and on moderate salaries, who would do a good deal better job in the so-called \$10,000 positions than some of those who now occupy them. Philip Armour claimed that men fail in business more often because they are not good enough, than because they are not clever enough. This is no less true of ministers. Generous personality, brilliant pulpit ability, unusual executive capacity, all count, but the only permanent successful ministerial leadership must be based on the unalloyed enthusiasm of a man's devotion, and the austere restriction of self-interest and the comfortable to second place. No carpenter was ever made an artist by the size of his tool chest."

Some of the less-experienced men, who naturally are drawing smaller salaries, believe that "chance" or "luck" take an important part. For instance:

"Anyone who watches the play of circumstance in a swift-moving world of human activity must realize that the dice are often cast, and that whether a man will spend his life in India or in Indiana, may be the difference between 10.30 a. m. and 10.35.

"To say that there are no uncontrollable or unforeseeable circumstances, and therefore no element of luck in every enterprise, is to deny the obvious. Nevertheless, as someone has said, 'Fools may by luck or fortune, leap into the seats of the mighty, but the mighty always return to claim their own.' The fierceness of competition in all fields will not allow it to be otherwise."

A serious-minded seminary student makes this valuable contribution: "Excellence in any calling is a relative judgment, based upon the attainments of those in the vocation. In the ministry, the \$3,000 man represents the average; he comes by regular process of promotion, seniority, or routine exchange. He attracts little attention because he is in the deadly level of averages. Fine and capable men fill many of these places, but most of them would return, if moved up, because the mammoth or unusual is simply too big for them; they are limited in potentiality.

"On the other hand, the \$3,000 place is a stepping-stone or training school for the \$10,000 man. Somehow we expect of him a dynamic, a genius for expression, leadership, or organization which sees to the ultimates of his field. He steps into a place which holds a rich heritage in past leadership; he comes into a succession of men we have called and accepted as leaders, and he seems to be in his place. Not only performance, but a quality which befits the accepted ideal of the profession draws and holds him in this succession. He is in an aristocracy, not consciously built-up or entered into, but he has earned the consent of his fellows to head their ranks."

The following testimony comes from a pastor of rich experience in the ministry, a man whom the late Ozora S. Davis affectionally called, "One of the Biggest Whales in the Sea":

"I really don't know just what makes the \$10,000 man. I should say it was certainly not salesmanship and that such a man would not be found without ambition of the proper sort. Scholarship and executive leadership and social aptitude would certainly count. But I am reminded of Dan Evans who was asked by one of his friends, 'How did you ever get the North Church of Cambridge?' And Dan replied, 'That is what I have never understood myself.'

"I think, irrespective of figures, the man who comes up in the ministry is the man who studies, tends to his own business, cultivates his parish and who has some ability to put in simple and understandable form the kind of truth that people need. I have been a \$10,000 man, but I have also known many men much better than I am who didn't get beyond the \$3,000 mark. And I never could understand that either.

"I think there is certainly a place for ambition in the ministry, only it should be ambition not to get out of one church into a bigger one or from a smaller salary to a larger one, but to do one's duty and to keep making personal progress in knowledge, and, if possible, in character."

And from one of the more successful men, who seems to have caught the true spirit of my questions, there is received this stimulating counsel:

"The \$10,000 man is a distinguished and creative person. He was born so. He is colorful, drawing people to him by his charm of nature and prophetic genius. He is not abashed by the dimensions of the age in which he lives. He enters into every situation, whether it be speaking to a crowd of youngsters or jaded business men or sophisticates, making a budget, engineering an every-member canvass, ministering to those who have been everywhere and seen everything with the same simplicity and forthrightness which he brings to the

most humble and unprivileged environment. He is not on the defensive, psychologically, but controls every angle of his situation through the loyalty and affection he evokes. He humanizes his theology, preaching with the passion of authentic knowledge and moral conviction. He works seven days a week and reads long after his parishioners have gone to bed. He is under perfect discipline to himself and lubricates his mental machinery and social experience with a sense of humor.

"Occasionally, he preaches a sermon for which a ten-cent admission would be a grievous overcharge, but he knows when he does it. He is never satisfied with any achievement, in the pulpit or out of it, and so is constantly seeking new efficiency and grace. If he had to go back to the days of farm-produce and cord-wood as remuneration, you would still find him preaching, because he cannot live without it. He realizes that many men on seminary faculties may be more entitled to large salaries than himself on the basis of ability, and that many missionaries have all the gifts which are sought in great American pulpits. Frequently, he comes across some man who has been offered the best that the church has to offer, and yet stays in some obscure place to pour the glory of a great heart into a vital work. Not half the \$10,000 men are getting what they earn.

"Also, he has learned that the 'thrones' for which the disciples asked are the hardest and most wearying seats on which the human anatomy can descend. He looks back wistfully from the nightmare of committee meetings and speaking engagements and administrative machinery of his present to the lovely ease and simplicity of his work in that country church where he married the girl, and his babies were born."

Yesterday was a peculiar time for me on the ocean. There had been a fog for two days, and although our captain was fully informed by wireless concerning the position of all other ships on the route, the deep tones of our whistle were often heard, as a warning, perhaps, to fishing boats.

Just about the time I was to conduct divine service Sunday morning, the captain decided to call a fire drill, and a life-saving demonstration on deck. It gave one a feeling of uneasiness to be in mid-Pacific on a cold day, with all the passengers and crew standing on deck in their life-belts, when they were expected to be at "Church."

Just before dark, three uniformed men came into my cabin with big wrenches, to fasten securely the bolts of the port-hole windows, in anticipation of a storm. No wonder then, that I was

(Now turn to page 512)



# Yes, The Churches Are Building

By Henry E. Tralle

*Dr. Tralle, Church Management's Church Building Consultant, surprises many readers in this article in which he tells that the churches actually are erecting new buildings. With construction generally paralyzed, this reported activity on the part of churches shows the permanency of religious institutions.*

"YOU don't mean to tell me," said a friend, recently, "that there are churches which are actually building in these times!"

"I certainly do," I answered, "a considerable number of them. Seven of the churches I am serving as consultant have recently erected or soon will have completed new buildings, and nine others have financed their building projects, in whole or in part, and have definitely arranged to proceed with construction during the next few months. About the same number of other churches are having survey made and plans drawn with a view to going forward with construction as soon as industrial conditions improve."

"I can not understand," said this friend, "how any church could build anything in a time of depression such as that through which we have been passing. How do you explain the fact that some of them have been able to build, and that others are ready to build in the near future?"

"There are several explanations," I replied. "In a few instances, the church has received a large amount as a legacy or as a contribution from a single individual, and has been able to proceed with building regardless of generally depressed financial conditions. In the case of a number of the churches building, the church had on hand a fund that had been gradually accumulated through the gifts of the many. In other cases, the church has, under confident leadership, raised its money in numerous small contributions and in loans, and has gone forward with building in the conviction that the church dollar would buy more in this time of depression than it would likely ever buy again."

One of these churches conducted a campaign for funds among its members about a year ago. It raised approximately half the amount needed, and borrowed the rest from a private individual. It remodeled an old educational building, and added some new construction, at a cost of forty thousand dollars. Dedication services were held recently.



Henry Edward Tralle

Another of these churches, a small church, had planned a building that would cost forty thousand dollars. When the incomes of the members were reduced, and it did not seem practicable to finance the whole project, it was decided to build in two units, and to spend the twenty thousand dollars on hand on the first unit.

A larger, wealthier church, in a town that was hard hit by the depression, had planned to spend something like a half million dollars on a complete new building. At a recent meeting of the large representative committee, some were in favor of giving back to the donors what money was in the building fund, but others said, "No, let us go ahead and spend what we have."

One of the members of the committee said: "If we give this money back to the givers, and abandon the whole building project at this time, we shall be acknowledging defeat, and shall probably do nothing in the way of building for another ten years. If we go ahead and build with what we have, we shall save our self-respect and strengthen our standing in the community. Incidentally, we shall probably be getting about twice as much for our money as we can ever hope to get again, by reason of the present low building costs, and on account of the probable money-inflation that is expected."

After full consideration, it was decided to have plans revised in the interests of economy, and to build first one unit of the educational structure, and to redecorate the present church auditorium, with the expectation that the whole proposed building might be completed a few years later, when conditions would be improved, and additional funds could be raised.

Another of the churches referred to had planned a complete new building, including a parsonage, the whole to cost about one hundred twenty-five thousand dollars. Subscriptions had been taken. Many of the members of the church lost their jobs, and could not continue to pay in on subscriptions. Money for the building stopped coming in. Only about eight thousand dollars had been actually collected. The church decided to spend this money that was in hand, and so erected the parsonage.

In another instance, the church had planned an eight-thousand-dollar parsonage and a fifty-thousand-dollar educational building. It has built the parsonage, and expects to build a part of the educational building during the summer with the money already in hand, on the assumption that this money will be safer in the building than in any bank, and certainly worth more to the church.

A mission church finds it impossible to go ahead with the construction of the thirty-five-thousand-dollar educational building that has been planned, but the men's Bible class is making it possible to at least make a beginning with construction. Its members will contribute of their labor. A portion of the basement of the three-story building that has been planned will be excavated, the foundation walls of this small portion will be built, a floor will be put in, and the whole will be covered with a temporary roof. It is expected that the actual expenditure of money will be only a few hundred dollars.

Another mission church, and a smaller one, is undertaking to lend money to itself through a bond issue. The com-



mittee's first report showed that forty members had subscribed one hundred dollars each for a bond. If it is found to be impossible to raise the whole of the twenty-five thousand dollars that is needed for the small but beautiful complete building that has been planned, through this bond issue, through a grant from the denominational board, and through a loan, then the church will proceed with the construction of at least a portion of the building, during the summer, so it has been decided.

A church with an old inadequate building in a wrong location was able to sell its lot for a fair price and to raise the additional amount needed for a complete new structure in a new location, and to build there during the last two years.

A small-town church has recently had planned an educational building to cost twenty thousand dollars, and has appointed a finance committee for the raising of the money. One of the members has offered to give one thousand dollars, and he thinks that there are nine others who will each give a like amount. Two of the members will give more. The Sunday school has agreed to raise five thousand dollars.

It is true, of course, that some churches are in better financial condition than others, and that it would not be possible for some churches in locations that have been particularly affected by the depression to do what some of the churches indicated have been able to do, but, at the same time, it is probably true that some of them could, with competent, confident leadership, go forward with their building programs.

They could at least have a survey made, and have preliminary sketch plans drawn, with a view to maintaining the morale of the congregation, and in order to be ready to go forward promptly when industrial and business conditions improve.

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The Parkway and 17 St., Philadelphia, Pa.

## Shall It Be Vodvil?

By Grant Mason, Central Presbyterian Church,  
Petersburg, Illinois

THERE is a persistent danger that threatens ruin to every Children's Program that is presented in the Church, be it on Children's Day, Rally Day or at Christmas time. The danger is that these programs will become vodvil rather than religious programs.

Last June the writer listened to three Children's Day Programs. Two of them were a mixture of vodvil and religion. The third was a strictly religious presentation.

At one point in one of the religious vodvil entertainments girl twins, two years old, sang the popular song:

"When it's springtime in the Rockies,  
I'll be coming back to you."

But later in the same program the religious supplanted the entertaining when a small brother and sister sang the following song:

"This world is very beautiful,  
With trees so tall and high,  
And little fleecy clouds that float  
Up in the deep blue sky.  
This world is very beautiful,  
Our Father made it so;  
How thankful we should be to Him  
Whose loving care we know."  
The same problem presented itself in

recitations. The vodvil recitation was:  
"Daddy says I can sit on his lap  
Till my feet touch the floor,  
But if I pull my feet way up  
Maybe I can make it a few years  
more."

The religious recitation was:

"I've always thought it funny  
The way some people plan,  
No matter if they're busy  
They always find they can  
Do anything they want to  
That comes along their way,  
On Monday, Tuesday, Wednesday,  
Thursday, Friday, Saturday."

"But Sunday things are different,  
Of course they'd like to go  
To hear the Sunday sermon,  
But they just can't, you know:  
For company is coming  
Or they're not well one bit,  
They've excellent excuses  
That always seem to fit."

"Of course, they're only human,  
It's not the least bit queer.  
But, folks, if God is willing  
To keep us year by year,  
And give us all our blessings,  
I think we ought to do  
A little bit on Sunday  
The way he wants us to."

It was significant that the audience of mothers and fathers were highly entertained at the funny, "cute" recitations; the post-mortem comments indicated as much. And yet their admiration for the boy who challenged their

Sunday loyalty was spontaneous and outspoken in an audible murmur that went over the congregation.

Every children's program should have first, an aim, and, second, a religious content to accomplish that aim. Each of these programs witnessed had an aim. Two of them were for Missions and one was for Christian Education. Unfortunately, the religious content of the materials incorporated in them was sometimes lacking.

However, one of the programs was thoroughly religious. It was dedicated to Missions. Here is the way it worked out.

The recitations of the Beginners' and Primary Departments had a strong religious content. Two missionary stories were told by Junior Boys. A Primary boy sang a paraphrase hymn, "The Little Brick Church of My Childhood." The Scripture Lesson was recited by three Primary children. The piano Prelude, Postlude and Offertory and Accompaniments were all by children. A certain class of girls was designated to lead the Responsive Reading. The Junior boys ushered and took the offering. The hymns sung that day were: "Jesus, Friend of Little Children," "Serving Jesus Everywhere I Go," and "Jesus Loves Me." After the children offered prayer they sang their own Prayer Response.

The audience's heart warmed to a little girl when she said:

"On this day of song and flowers  
Kind and loving thoughts be ours  
So they'll bloom, like precious seeds  
Into kind and loving deeds."

Can we make Children's Day Programs deal with religious education, using appropriate religious materials? Can we make the Children's Christmas Programs a time for Missions and use "giving" and "sharing" materials? Can we make the Rally Day a day of examination and promotion when we hear the children demonstrate their memory of Scripture, their knowledge of hymns and their religious learning? Can we dedicate the Church School and its work wholly to religion? We can. We will.

We will by using the Bible more in our programs. We will by choosing recitations that deal with such themes as God, Beauty, Love, Honesty, the Church, God's Care, and all similar subjects. We will by seeking to plan a worship service rather than an entertainment.

# An Interdenominational Communion

By Roy Gilmour Pavy, Second Congregational Church  
Westfield, Mass.

FROM time to time *Church Management* has published orders of public worship which I have found very helpful, so I contribute this one which I arranged for a communion

service in which ministers and laymen of four churches representing three denominations participated. This service may be used as a regular Sunday morn-

ing communion service or as a Thursday evening service during Holy Week. I am indebted to liturgies, both ancient and modern, for portions of this service.

## ORDER OF WORSHIP

**Prelude:** Aria from Suite in D Bach-Whitney

**Hymn:** Holy, Holy, Holy, . . . Lord God Almighty!

**Call to Worship**

**Minister:**

O come, let us worship and bow down; let us kneel before the Lord our Maker: for he is our God, and we are the people of his pasture, and the flock of his hand.

**The Introit**

**Minister:**

All loving and all gracious God, who dost permit us at this time to draw nigh unto Thee, dispose our hearts aright that we may lift up our prayer and praise unto Thee, trusting not in our well deserving, but in Thy great mercy, through Thine only begotten Son, Jesus Christ. Bestow upon us of Thy loving kindness and Thy tender mercies, and heal us with Thy holy presence.

**Choir:**

Uncreated fount of light,  
Glory without shade of night,  
Everlasting, infinite,  
Holy Father, hear us. Chord G.

**Minister:**

We bless Thee this day that Thou hast preserved us in life and dost bring us to this house of praise; that in the life of Jesus Christ our Lord, born of a woman and bearing in Himself the temptations of mortal flesh Thou hast revealed Thine immeasurable love to us.

**Choir:**

Well of life that ever flows,  
Life more pure than stainless snows,  
Life in calm serene repose,  
Holy Father, hear us. Chord G.

**Minister:**

We bless Thy name, O God, that in His life He shared the lot of common man, that He humbled Himself and became obedient unto death, even the death of the cross; that Thou didst not leave Thy Holy One to see corruption, but didst raise Him by the right hand of Thy power, to be unto us for evermore the promise of eternal life.

**Choir:**

Blessed One, whose name is love,  
Pleads with Thee Thy Son above;  
Broods o'er us Thy hovering Dove;  
Holy Father, hear us. Amen. Chord G.

**Responsive Reading:** Psalm 42 and 43

**Gloria Patri**

In E.

**Anthem:** He Shall Come Down Like Rain

Buck

**Scripture Lessons**

Old Testament Lesson—Exodus 12: 1-17

New Testament Lesson—Mark 15: 1-25

**Hymn:** How Sweet and Silent is the Place!

**Sursum Corda**

**Minister:** Lift up your hearts.

**Choir:** We lift them up unto the Lord. Chord F.

**Minister:** O Lord, open thou our eyes

**Choir:** That we may behold wondrous things out of thy law. Chord C.

**Minister:** O Lord, open thou our lips

**Choir:** And our mouth shall shew forth Thy praise. Chord C.

**Minister:** Praise ye the Lord.

**Choir:** The Lord's name be praised.

**Prayers**

**Minister:** Prayer of Adoration

**Choir:** Amen

**Minister:** Prayer of Confession

**Choir:** Amen

**Minister:** Prayer of Petition

**Choir:** The Lord's Prayer chanted

In chord E.

**Offertory:** Cantilene

Maily

**Anthem:** "Morning Hymn"

Wagner

(Setting of "Elizabeth's Prayer" from Lohengrin)

**Doxology** (Congregation standing while offering is brought to the chancel)

**Invitation to Communion**

**Minister:**

We cordially invite all those who love our Lord Jesus Christ and confess him before men to share with us, in this commemoration of his death.

**Hymn:** Break thou the bread of life.

**Prayer of Dedication**

**Minister:**

We do not presume to come to this, thy table, O merciful Father, trusting in our own righteousness. Our confidence is in thy manifold and great mercies. Consecrate to us anew these symbols of thy love, given abundantly for our redemption. May he break to us the bread of life and quench our thirst as we drink from his cup of blessing; and may we dwell evermore in him, and he in us. Amen.

**Choral Response:** Come unto me

Buck

**The Bread**

**Minister:**

(With a plate in each hand, the minister shall say): Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread, and blessed and broken it, gave it to his disciples. Take and eat this in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

**The Cup**

**Minister:**

(Taking a tray in both hands, the minister shall say): Our Saviour also took the cup, and gave it to his disciples. Drink this in remembrance that Christ's blood was shed for you, and be thankful.

**Prayer of Thanksgiving**

**Minister:**

Almighty and most merciful God, who hast called us to sit together in heavenly places at this feast of Thy love, we give thanks to Thee for Thy great goodness vouchsafed to us in this sacred Communion. Grant, we beseech Thee, that we may so partake of the very life of Christ, that He may live again in us. May we be changed into His likeness, that at last He may present us faultless before the presence of His glory with exceeding joy.

**Choral Response:** Seven-fold Amen

Stainer

**Hymn:** Blest be the tie that binds

**Benediction**

**Organ Response** (Chimes)

**Postlude:** Marche Solennelle

Maily



# MINISTERS!

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# From Darkness To Light

## A Candle Light Service

By John Muyskens, Jenkintown, Pennsylvania

### PART I

#### The Dialogue

(Two Readers Take the Parts)

Was the world always in darkness?

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light." Genesis 1: 2-3.

When did moral and spiritual darkness come upon the earth?

"Because thou hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Genesis 3: 17.

"So He drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3: 24.

"For behold the darkness shall cover the earth, and gross darkness the people." Isaiah 60: 2.

What is the meaning of this moral and spiritual darkness?

### \$10,000 Men

(Continued from page 508)

restless, and had a troubled dream that night.

I dreamed that through a re-organization of our Chicago Theological Seminary, I had "lost my job." What should I do? For ten years I had not faced such a question, and I was a little worried. My institution had given me 60 days notice, so I had time to think, and to look around. I said to myself, "I shall become assistant to a pastor in a church. I shall carry his business load." But how could I get him to have faith enough to employ me? He might be like the minister whose board voted him an increase of salary, and he refused it, saying: "I have trouble enough raising my salary, as it is."

One by one, in my dream, I reviewed the positions that I might occupy, but none of them satisfied me, because they seemed to demand less of my talents than I was able to give. Finally, I reached a conclusion (perhaps the sea became a little more quiet about then): "I know what to do," I said to myself, "I shall become business manager of a large denomination. I shall supervise their properties, direct their investments, promote their campaigns, raise money for missions, and carry all their business worries. In fact, I shall be a \$25,000 man from now on, willing to

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

For many are called, but few are chosen." Matt. 22: 13-14.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

What can we do in a dark world?

### PART II

#### The Lighting

**Pastor** (standing behind the white candle and lighting it):

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "All the Gentiles shall come to thy light, and kings to the brightness of thy rising." "I am the Light of the World." Isa. 60: 1 and 3.

Twenty-four candle bearers now come. Each lights his candle from that lighted by the pastor. Each may repeat a verse of Scripture of his own selection as the candle is lighted. They form a semi-circle in front of the table or may stand in the aisles.

**Pastor:** "The darkness is past. The true light now shineth." I John 2: 8.

Congregational Hymn: "The whole World was Lost in the Darkness of Sin."

"Finally my brethren, be strong in the Lord, and in the power of His might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6: 10.

Is there any possible escape from the darkness of sin in which the world is today?

"Unto the upright there ariseth light in the darkness." Psalm 112: 4.

"... Even the night shall be light about me, yea the darkness hideth not from thee; for the night shineth as the day: the darkness and the light are both alike to thee." Psalm 139: 11-12.

work in a good cause for perhaps \$10,000 a year."

I was so excited about it, and so anxious to begin, that I awoke from my dream—and lo, I found that I still had "my job." And I wondered what would happen if I should put these same ideas to work right where I am today. In my next *Church Management* message I shall present a considerable amount of testimony, as to what constitutes a "\$10,000 man."



# The Conceited Fool

A Sermon By William E. Biederwolf

Royal Poinciana Community Chapel, Palm Beach, Florida

*Seest thou a man wise in his own conceit? there is more hope for a fool than for him. Proverbs 26: 12.*

**A** FOOL is one article that stays on the market in spite of the law of supply and demand. Over-production has no tendency to shut down the mill that grinds them out.

If the fool only knew how remarkably easy it is to be one we might have fewer of them. Why really, a man may be a fool and not know it. And this is, I presume, the reason why the supply is so much greater than the demand. To put it in the words of a noted wit, "It takes a fool a long time to find out what ails him."

The author of our proverb has made use of some very strong expressions to emphasize the well-nigh absolute hopelessness of the fool's salvation. He misappropriates every advantage, he laughs at every opportunity, and he turns instruction into folly. A bridle for an ass, but a rod for the back of a fool, and yet a hundred stripes will do him no good, and "Though thou shouldst bray a fool in a mortar with a pestle yet will not his foolishness depart from him." But notwithstanding all this we are told in the text that there is more hope for a fool than for a man wise in his own conceits, which is only another way of saying that the Conceited Fool is the fool of all fools.

The natural fool is somewhat conscious of his lack; the conceited fool is conscious only of his supreme self-sufficiency. The natural fool is to be pitied; the conceited fool needs no sympathy, because, as some one else has said, "he carries his own comfort with him."

Conceit is a synonym of self-idolization. One of the amusing stories of Greek Mythology is that of Narcissus. (It illustrates well the Bible teaching that one should not think too highly of himself.) Narcissus was the beautiful son of a Grecian nymph, and bending down to drink from a spring he saw his own image reflected in the water and fell in love with it. He gazed entranced upon the head, the hair, the neck, the face with its beautiful eyes and crimson lips. He spoke to it; he sought for a kiss and for an embrace, but he received no response, and unable to break the fascination he pined away and died.

Some fools have nothing better to be conceited about than their own looks.

If Narcissus thought it was a water-nymph the poor fellow was excusable, but I've heard of people who linger at the mirror and fall as deeply in love as Narcissus did, and they don't mistake the image for a water-nymph either.

With others it's a mental flatulency, a conceit of the mind. It flatters its victim with an imaginary superiority to the rest of mankind. (It is found more often in the man of one talent than in the owner of ten. Like Glendower he feels that he does not belong to the roll of common men.)

He seems to think that wisdom will die with him, and that the universe will never fully recover from its loss when he dies. His published articles compel the printer to purchase a new supply of the capital letter "I." He seems to think he could greatly improve on God's original ideas. He knows everything there is to be known. He is like the man who wrote a ponderous book and called it "De Omnibus Rebus," ("Concerning all Things") and then added a supplement entitled "Et Ceteris Rebus" (And a Few Other Things.)

But the really great man knows that everybody he meets can tell him some things he didn't know before. He does not expect his fellowmen to fall down and worship him, but he has in himself, as Ruskin says, "a curious undersense of powerlessness, and feels that the greatness is not in him but in God who helps him to his greatness."

True greatness consists not in a man's power to do but in being self-forgetful in the doing. I always like to think of the modest nightingale with the soul of Tamyris, the sweet singer of Greece, dwelling within her, hiding herself all alone in the dark groves and singing her sweetest song in the silence of the night when there is no one to see or hear.

But the mind of the conceited man is self-centered. Every holy impulse that sweeps his soul is perverted by unholy aspirations of his own egoism. He will be charitable if only men will admire his generosity. He will actually consent to be humble if only men will praise him for his humility.

"Oh, I would walk a weary journey

To the farthest edge of this big world,  
To kiss that good man's hand,

Who in the blaze of wisdom and of art  
Preserves a lowly mind, and to his God,

Feeling the sense of his own littleness,  
Is a child in meek simplicity."

This brings us up a little closer to the real meaning of our text, and explains why the Conceited Fool's case is one that after all is so utterly hopeless. For "Unless a man be converted and become as a little child he shall in no wise enter the kingdom of heaven."

There are three Hebrew words rendered "fool" in the English. The one here used, and used, in fact, throughout the chapter, does not mean a short-witted simpleton; it does not mean a foolish buffoon, but it means a man of moral stupidity, a moral fool, the man who has no more sense than to give himself up to an evil and wicked way of living.

And yet our text says there is more hope for a man of this type than for the man who is wise in his own conceits. And why? It is simply because the egotism and the conceit that puff up his head come from the fountain source of the stream which is in his heart. Jesus declared the same thing when He said to the proud and self-righteous Pharisees, "The publicans and the harlots shall go into the kingdom before you."

There is, therefore, a conceit of the heart as well as a conceit of the head, a moral as well as a mental conceit. It is noted elsewhere as "trusting in one's own heart." Such is the man who, as a rule, is outwardly decorous in his behaviour, the respectable sinner, if you please, who, like the Pharisee in the Temple, thanks God he is not as other men; the moral man with conceit enough in his heart to boast his self-righteousness as all that any man needs as a recommendation for the best that God can give to any man in the eternal world.

This is why the case of the conceited man is so hopeless, for of all the sins most subtle in their influence, that most alienate a man from God and leave him least susceptible to the impulses of the Holy Spirit the pride of the heart is the worst.

It is this kind of conceit that puffs a man up with the thought of his own self-righteous hope, and causes God to say, "There is more hope for a fool than for him." The conceit of self-righteousness that seems to think it makes Almighty God its debtor! What deplorable

(Now turn to page 521)

# CHURCH BULLETIN SERVICE

ITEMS WHICH WILL BRIGHTEN YOUR CHURCH CALENDAR

## Life Of Christ In Song

THE following program was presented at the University Religious Fellowship of Texas Christian University, Fort Worth, Texas. It will give ideas to other groups seeking interesting worship program material. This particular program was sponsored by Choir of the University Christian Church, S. W. Hutton, Director.

### Introduction

*Processional:* "O Come All Ye Faithful," (Adesti Fidelis) 39, Choir.

*Evening Anthem:* "The Radiant Morn," (Woodward) Choir.

*David Sings of Him*

Solo: "The Lord is My Shepherd," (Liddle) S. W. Hutton.

*Isaiah Prophetes Concerning Him:* (All reading in Unison)

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—Isaiah 9: 6.  
*Our Hearts Respond in Prayer:* Prof. F. E. Billington.

### Early Events

*The Song of Mary:* Luke 1: 46-56, Prof. Billington.

Lullaby Accompaniment by Miss Clyde Johnson and George Graham.

*A Song of Youth:* "I Would Be True," (Walter-Peek).

Miss Evelyn Franklin, Miss Eva Keeling, Harley Patterson.

*His Temptation and Ours*

Hymn: "O Jesus, I Have Promised," (Angel's Story) 84 (All)

### His Ministry

*By the Sea of Galilee*

Solo: "Sweet Galilee," (McCauley-Excell), Miss Ethel Shockley.

*Jesus and the Children*

Chorus: "I Think When I Read That Sweet Story," (Sweet Story).

### Junior Children

*On the Mountain:*

Quartet: "Come Unto Me," (Parks) Miss Margaret Hamblin, Miss Margaret Shaw, J. L. Whitman and S. W. Hutton.

*Jesus, the Shepherd*

Solo: "The Ninety and Nine," (Sheldon) Miss Hamblin.

*A Hymn of His Kingdom:* "I Love Thy Kingdom, Lord," (Philpott) 118.

*Offertory:* "Londonderry Air," (Arr. by Harts) Miss Doris Nell Twitty.

### Closing Scenes

*The Holy City Echoes in Song*

Solo: "The Palms," (Faure) Sam Cotton.

*The Man of Sorrows*

Duet: "Alone," (Price) Misses Evelyn and Elta Rose Franklin.

*On the Cross*

Solo: "The Old Rugged Cross," (Benard) A Meditation.

Miss Clyde Johnson.

*The Risen Redeemer*

Solo: "I Know That My Redeemer Liveth," (Handel's Messiah) Mrs. Anabel Hall Bailey.

### A Message to All Nations

*His Universal Gospel*

Anthem: "For God So Loved the World," (Stainer) Choir.

*Benediction:* Prof. Billington.

### A NEW CHANT

We want beer, Lager beer,  
Shout the wets from far and near,  
The racketeers and politicians  
Blaming dries for bad conditions,  
Brewers smirking in the rear,  
Give them beer, Lager beer.

Neglect the jobless needing food,  
Neglect the mothers and their brood  
Needing nourishment and care,  
Needing clothing, bodies bare,  
Winter coming cold and drear,  
Just give them beer, Lager beer.

Lager beer to cure the ills,  
Start the breweries, close the mills,  
Hire one and fire five,  
The brewers' fortune to revive.  
Give the unemployed good cheer  
With the alcoholic beer, Lager beer.

C. H. Foote.

### THE MARCH OF THE HUNGRY MEN

In the dream of your downy couches,  
through the shades of your pampered sleep,  
Give ear, you can hear it coming, the  
tide that is steady and deep;  
Give ear, for the sound is growing, from  
the desert and dungeon and den:  
The tramp of the marching millions, the  
March of the Hungry Men.

Through the depths of the devil's darkness,  
with the distant stars for light,  
They are coming, the while you slumber,  
and they come with the might of  
right.

On the morrow—perhaps tomorrow—  
you will waken and see, and then  
You will hand the keys of the cities  
to the ranks of the Hungry Men.

—Reginald Wright Kaufman.

### WERE YOU IN CHURCH?

Church membership does not pay dividends except to those who attend and take part in her program. Some folks think they will not be missed or that they need not pay their pledge as it will not be missed. To this point we print a fable recently sent out by the University of Pennsylvania Alumni Association in soliciting funds. The truth it carries applies to other things besides money.—"The people who lived in a certain village having occasion to hold a feast in honor of one of their number who had returned from another country after a long absence, and all of them being without great wealth, agreed among themselves that each should bring a bottle of wine which he might pour into a large cask which had been provided. One, thinking to save his wine for his own use, said to himself, 'If I fill my bottle with water and empty it with the others, it will not be observed.' But behold, when the village assembled and when the time arrived that the wine should be drawn off, only water flowed forth from the cask. All the people had acted with the same thought, each one saying to himself, 'Lo, my contribution will not be missed.'"

—Pilgrim Church Messenger.

### THE REGULAR EASTER ATTENDANT

The regular attendant—the fellow who never misses Easter Sunday but never attends on any other occasion—must have had his righteous feather somewhat damaged at the Wesley Methodist Episcopal Church, Minneapolis, Minnesota, last Easter day. For in the calendar there was an announcement for him. And it concerned money. Let the announcement speak for itself.

Is this the first time in church this year? Well, most good Christian citizens with just ordinary incomes give \$1.00 a week to keep the church open so that you can live in a safe community. Do your duty today. Come across with \$52.00 in the Easter offering. Have you missed twenty-five Sundays in church this year? Then put \$25.00 in the offering. Be a good sport. Don't expect other people to do your part in keeping religion alive in the world.

### THE WISE MAN

He did not ask for riches,  
To play a pompous part;  
But humbly prayed to have  
An understanding heart.

God heard his meek petition  
And gave him wisdom rare;  
All other things He added  
In which to richly share.

—Grenville Kleiser.



# BOOK BROADCASTINGS

## What the Writers have to Offer

### Theology and Philosophy

**Humanism States Its Case**, by J. A. C. Fagginger Auer, Ph. D., D. D., Harvard University and Tufts College. The Beacon Press. 154 pages.

"It (Humanism), starts with that which it knows best, man, not with that which it knows least, God. It is therefore sure of its starting point, which is an important matter. Humanists cannot predict how far man will be able to travel into the unknown regions. Will he find sure evidence for the existence of God? The answer fails, but many Humanists hope that this will prove to be the case. Surely they do not desire to be called Atheists, nor would they deem this just, because they do not believe that anyone who seeks, with all of his might, the highest that may be found should be so called."

With a Humanism portrayed in this spirit few Theists will be able to find much fault. Indeed they may fairly congratulate themselves on having won the enemy over, for seeking with all one's might the highest that may be found comes perilously close to being what the modern Theist means by finding God.

Dr. Auer makes every possible effort to be fair and spends almost too much time in marshaling the arguments advanced against Humanism. In answering them point by point he is convincing except when he falls into the common Humanist error of supposing that the only philosophy of God possible to the Theist is the old one of ignorance and inadequacy.

To be sure, Humanism has been aridly rationalistic, but we are warned against being over hasty in our judgment. Allow time for the new movement to find itself. "A more fully developed emotional life, a greater stir of its imaginative powers, will soon give to the humanistic system the over-beliefs which it is said not to possess at present. There is nothing inherent in it which militates against the possession of such beliefs. Why should a Humanist be less daring in matters of faith than a Theist? I can see no reason.

"Humanism insists that it is not the matter-of-fact system of thought which its enemies declare it to be. It claims a faith, a religious faith, as strong, as heroic, and as well founded as can be discovered anywhere. This faith centers about man and it grows to the same degree to which man grows."

This book, brief and interestingly written, should be given a careful reading by both Theists and Humanists. To the former it will give a new sense of the goodness and power of man, to the latter, an attitude of humility and a new appreciation of the essential emotional content of religion.

T. M. P.

**The Heart of Christ's Religion**, by E. E. Raven. Longmans, Green and Company. 250 pages. \$2.00.

The publishers have brought out this

book simultaneously in England and America. Its author is the Dean of St. John's College, Cambridge and Canon Theologian of Liverpool Cathedral. The title of the work gives an adequate idea of its scope. Among the chapter headings are the following: The Meaning of Love, Love and Evolution, Self, Conversion, Integration, The Fruits of the Spirit, Prayer, Holy Communion, The Doctrine of the Trinity, and Man.

Canon Raven tells us that the book was nine years in preparation. Every chapter gives evidence of being the result of long and careful thinking. The introduction contains as a part of the author's apologia the following sentence: "I am writing this neither as a theologian nor a scientist nor an expert in any branch of learning; but simply as an ordinary parson who in the course of a considerable experience of the difficulties of young people, has gradually come to realize something at least of the reason for these difficulties and the way in which they may find their solution." The scholarship of the book will command the respect of any intelligent reader. The work is also characterized by a spirit of reasonableness and a hospitality to modern thought. Nevertheless, in spite of its merits, it can be recommended only with reservations. Several of the chapters deal with matters in which the American reader has little or no interest. The worst fault of the volume, however, is the author's lack of literary ability. His style is decidedly labored and cumbersome. The result is that notwithstanding the wealth of excellent material, the book as a whole is not especially enticing reading.

L. H. C.

**Providence and the World-Order**, by Charles Frederick D'Arcy. Round Table Press, Inc. 254 pages. \$2.00.

Most books with stupendous titles do not live up to them. The typical volume attempting to deal with questions centering around the word "providence" is a conglomeration of pious mouthings that do not even skirt the edges of the far-reaching, world-shaking problems which they profess to illuminate. Providence and the World-Order, however, is no harmless little tract for the edification of the unthinking. It consists of eight chapters which were originally delivered by Dr. D'Arcy, Archbishop of Armagh, as the Alexander Robertson Lectures, at the University of Glasgow.

The lectures are basically philosophical. The first bears the intriguing title, "The Part and the Whole." A subject like this naturally has wide ramifications. Archbishop D'Arcy's reasoning is so compressed that it is hard to summarize. His conclusion, however, is expressed in the following words: "There is emerging from the correspondence between the Order of Creation and the inevitable processes of the human mind a clear indication that the mind of man is indeed akin to the Power which works in the universe. In the form here presented it may seem to point to a doc-

trine of monads, something like that of Leibnitz.

No one can intelligently read this book unless he is capable of dealing with fundamental material. The names of the philosophers of other days appear upon its pages, and by their sides are the names of great moderns like Eddington, Einstein, Jeans, Whitehead and Kohler.

Our preferences among these lectures will probably be determined by our fields of interest. For example, the philosopher will find one of them more rewarding and the biologist another. The chapter on The Psychical Order is an exceptionally fine discussion of recent trends in psychology as related to the general theme of the book. "The Moral Order" is a brilliant discussion of the fundamental principles of Christian ethics. The entire work is scientific, philosophical, theological, and spiritual. Although it has to do with basic principles, it is so well-written that it is not exceptionally hard reading for those prepared to grapple with material of this kind. It possesses the qualities of distinctiveness, profundity, and brilliancy. The publishers have rendered a service in making this unusual piece of writing accessible to American readers.

L. H. C.

### The Church

**Year Book of American Churches**, Herman C. Weber, Editor. Round Table Press. 400 pages. \$3.00.

This year the Handbook of the Churches blossoms out in a much larger and more attractive volume. It is issued by a publisher but sponsored by the Federal Council of the Churches of Christ in America. Dr. Weber, the editor, is the well known Presbyterian statistician. Material added includes a calendar of days, outstanding religious events, book selections of the Religious Book Club, a selected bibliography touching on various subjects of religious interest, study of theological trends in the United States and similar material, including items of the Roman Catholic and Jewish faiths. Then there is the beginning of a "Who's Who among the Churches" which lists several hundred names.

The book is valuable but this reviewer thinks that it could be improved. The magazine articles in the front might well be eliminated. In the place of these there should be included a comprehensive survey and analysis of the financial situation of the churches. What is the value of church property? How is the total of indebtedness? How is the church wealth invested? What are the holdings of the various missionary societies? These surely are of more importance to the Protestant churches of 1933 than an incomplete book biography and a study of the Jewish field. The reviewer feels that this volume should be for statistical and cyclopedic information rather than magazine material. The



# NEW Books

## Seeking the Living Way

*A Guide for Young People in Their Devotions*

**Edited by Roy A. Burkhardt**

This is a book of personal devotion for young people. It is to be used in the morning watch at camps and institutes and then on through the year. Doctor Burkhardt conducts summer schools and camps each year which are attended by many thousands. In editing this book he has been assisted by fourteen outstanding young people.

Net, 50 cents, postpaid.

## Christian Parenthood in a Changing World

**By J. H. Montgomery**

How to live in a rapidly changing world is the problem confronting everyone. No group of people feel the immediacy of this problem more than parents of growing youth, for parenthood is much more difficult than it was in more stable times. This book is to guide parents in their own development. Perplexed fathers and mothers will find here discussions of the parent as educator, as physical adviser, as administrator, religious leader, citizen.

Net, 50 cents, postpaid.

## Great Christian Teachings

*A Book for Study Classes*

**By Edwin Lewis**

If a Buddhist should ask a Christian "What are the great teachings of your faith?" not many of us could give an intelligent answer. One reason is the lack of concise, straightforward expression of the Christian point of view in terms which all can understand. Dr. Edwin Lewis of Drew University has rendered a real service in making such a statement. Here is a compact little book, suitable for study groups such as teacher training classes, community classes, young people's institutes, Bible classes and the like. It will also be found valuable for private study. Christian teaching concerning the Bible, God, sin, salvation, the cross, Jesus Christ, the Christian life, the church, the future, the kingdom of God, are included.

Net, 50 cents, postpaid.

At The Better Bookshops

THE ABINGDON PRESS  
NEW YORK CINCINNATI CHICAGO  
BOSTON PITTSBURGH SAN FRANCISCO  
DETROIT KANSAS CITY PORTLAND, ORE.

best part of the new material is that from the pen of the editor in which he analyzes trends and tendencies from actual figures.

The denomination material follows the general procedure of past years. There is one improvement which should be looked forward to in future editions. There are too many incomplete addresses. With the United States Post Office department insisting on complete addresses in first and second class cities it is not sufficient to give the address of a publication as Cleveland, Ohio, Chicago, Illinois, or Kansas City, Missouri.

We need a good church annual in America. This issue is an improvement over its predecessors. But the height of perfection has not yet been reached. Perhaps the next addition.

W. H. L.

**The Living Temple**, by William H. Dunphy. Morehouse Publishing Co. 280 pages. \$1.75.

Here is a strong plea for a united Christendom not in Roman Catholicism nor in the Protestant faith nor in the Anglican communion, not even in a compromise between them all but above them all in the Church of Christ. The author feels that the Anglo-Catholic movement in the Episcopal Church is the most significant spirit in that communion today and expresses the faith that there is sufficient common ground in its tenets to warrant a hope of a reunited Christendom here.

The chapters of the book treat the points of agreement and difference between the Anglicans and the Romans on such topics as worship, the Scriptures, the Sacraments, the Ministry, the Communion of the Saints. That a reunited Christendom is not merely a reunion of all Christians under one large denomination, the author seems not to realize. There are still and always will be those psychological differences in human nature which call humanists and mystics from the Roman ranks sometimes even to martyrdom for their Protestant convictions. On the other hand, it is clearly evident that not all the Newmans have gone back to Mother Church because in her security they alone find their salvation.

It does appear to us that we are not ready for an organic union of Christians but for a universal practice of the spirit of Jesus. If that leads one with a deep aesthetic appreciation and love of an eternal absolute authority through the Roman faith to a practical and effective Christian life, it is well. If, on the other hand, the soul with high emotional qualities to add color to his frank thinking and open minded spirit finds the inspiration of his incarnation of the spirit of Jesus in Evangelical church, liturgical or non-liturgical, or perhaps even in the mystic way, it is also well. When all men become so Christian that we can practice our religion of life, organization and denominations will no longer be necessary and we shall then, and only then, be able somewhat adequately to make eloquent again the voice of God which in Jesus called for an unselfish living based on perfect love for God and man.

R. W. A.

**American Church Law**, by Carl Zollman. West Publishing Co. Minneapolis. 675 pages. \$4.00.

This book which now appears is a revision of one of the same title bearing the copyright of 1917. This new edition

has been enlarged, new chapter headings given in places and more recent cases listed under the various titles. The author is Professor of Law in Marquette University. The volume itself is written from a lawyer's point of view following legal texts. The subject matter has been carefully classified and then supported by the cases quoted. One need not have legal training to read it, however. Many perplexing legal questions will be answered readily when reference is made to its pages.

The value of this work is self evident. Few of our Protestant clergymen have had courses in church law. This reviewer understands that such a course is given in most of the Roman Catholic seminaries. Certainly, as a reference work it should appear in most libraries of churches, ministers and church organizations.

W. H. L.

**Problems of Protestantism**, by Lewis Gaston Leary. Robert M. McBride & Company, New York. 310 pages. \$2.50.

In pictorial language the leading problems referred to in this new volume are those of "the ostrich point of view" (blindness to the present situation); "the central pulpit" (too little worship); "the unhonored ministry"; "moral impotence"; "mean disposition" (sectarianism); "a confused gospel"; "fearing and fighting truth"; "cushion pews" (too little wrestling with great social problems); "pessimism."

The book is written in a very pungent style with lavish but brief quotations and with frequent references to the author's own experience as a pastor. It is a thought provoking book. One sometimes feels, however, that it is a bit out of perspective.

J. E. R.

## Preachers and Preaching

**Making Life Better**, by Elwood Worcester. Charles Scribner's Sons. 244 pages. \$2.00.

Long known as one of the pioneers in the ministry of the application of the findings of modern psychology to the spiritual needs of mankind Dr. Worcester, now in retirement after long service at Emmanuel Church, Boston, has gathered in this volume into popular form the chief findings of his earlier volume, *Religion and Medicine* written in collaboration with a scientist and another clergyman. Some of the chapter headings indicate the main message of the book, *The Great Sublimations*, *Fear*, *Directing Our Thoughts*, *Living on a Low Tension*, *Death and the Life After Death*. The distinguished author has advanced in some directions further than many of us would be willing to go, as, for example, his conviction that through mediums he has achieved communion with friends who have passed on; but there can be no question of the soundness of much that proved helpful in his application to human problems of psychological findings. His ministry in Boston and elsewhere has proved itself and his description of methods can help anyone who desires to be of service to his fellows.

F. F.

**The Unemployed Carpenter**, by Ralph W. Sockman. Harper and Brothers. 119 pages. \$1.00.

For seventeen years Dr. Sockman has occupied the pulpit of one of the leading Methodist churches in New York City. More than almost any other Prot-

estant minister living he has a gift for the epigrammatic phrase and the realistic touch. Always preaching to the need of the day in a style that challenges comparison with a Walter Lippmann or a Bertrand Russell he preaches from the background of a vital faith in Christianity's gospel and of a thorough knowledge of Christianity's history. His ten sermons are samples of his weekly ministry to the many who depend upon him for advice and inspiration. Humor, faith, a tremendous confidence in the privilege of living light up his sermons, rewarding all who hear them and read them. Among the Protestant pulpit voices of our time Dr. Sockman has his special emphasis. *Bridges Not Burned*, *The Divine at the Door*, *Mastering the Inevitables*—these titles suggest the treasures that can be found in his pages.

F. F.

**Preaching and the Social Crisis**, edited by G. Bromley Oxnam. The Abingdon Press. 233 pages. \$1.50.

This volume consists of twelve lectures delivered at the fifth Conference on Preaching at the Boston University School of Theology. Each lecture constitutes a chapter as follows: "Preaching and Socialism" by Kirby Page; "Communism's Challenge to Christianity" by Jerome Davis; "Preaching and the Industrial Order" by Harry Frederick Ward; "Preaching and the Race Problem" by William Nelson DeBerry; "The Preacher and Revolution" by G. Bromley Oxnam; "The Prophetic Ministry" by Francis John McConnell; "Preaching and Personal Problems" by Burris Atkins Jenkins; "Preaching and the Inner Kingdom" by Charles Wesley Burns; "The Social Gospel and Worship" by Fred Winslow Adams; "The Preacher's Profit" by Merton Stacher Rice; "The Poet Prophet of the Social Era" by William Leroy Stidger and "Preaching and Prohibition" by Edwin Holt Hughes.

The book is interesting reading and reveals how liberal along social and economical lines these leaders of modern religious thought are.

H. W. H.

**The Quiet Quest**, by Hugh Redwood. Fleming H. Revell. 46 pages. 60c.

**The Heroism of the Unheroic**, by Walter Russell Bowie. The Abingdon Press. 36 pages. 25c.

*The Quiet Quest* is a little book that contains the story of how the author, an Englishman, in middle life was led into the gospel ministry and how he is rendering an account to others not through the pastorate but through journalism. It has little homiletic value but is a testimony of the work of the Holy Spirit in leading people into the service of God.

*The Heroism of the Unheroic* is a sermon delivered by the rector of Grace Episcopal Church, New York. The sermon is timely and interesting. The author has taken a prominent place in the religious world. The theme that runs through the sermon is that victory comes to the great or humble when we conquer our fears. It is a message of courage with numerous Biblical examples showing how fears have been overcome by others. Ministers who are interested in knowing of the success of the author will be interested in this interpretation. It is a good booklet to place in the hands of the discouraged laity.

T. B. R.

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### Youth and Religious Education

**Introduction to Religious Education**, edited by J. M. Price. The Macmillan Company. 476 pages. \$2.25.

This book is designed to be a comprehensive survey of the field of religious education for college students and to serve as an introductory text to its study.

Edited by Dr. J. M. Price, director of Schools of Religious Education, Southwestern Baptist Theological Seminary, its twenty-seven authors are drawn largely from the faculties of Southern Baptist colleges and seminaries. One misses the names of nearly all the contributors to the current literature of religious education in the authorship and to a regrettable extent some are not included in the bibliography.

The book is well planned and its chapter headings cover the educational work of the church and its related activities well. The approach, however, is didactic and authoritarian in its point of view. From the point of view of the minister or religious educator working in the local church field it could helpfully provide a more romantic approach to volunteer service through the church. It is difficult to believe that college students will be effectively challenged to participate in the educational program of the church as leaders by a review of its historical emphases and attitudes.

The book lacks a modern psychological analysis of the educational process on the one hand and a technical application of the results of training to the local church program on the other. While it lacks a high degree of unity due to its composite authorship there is not much duplication nor divergence in point of view. It is theologically conservative but without evidence of intolerance or undue emphasis upon dogma.

O. M. W.



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**The Making of a Teacher**, by Martin G. Brumbaugh. Harper. \$1.50.

Church school teachers will find in this book both inspiration and information. The author was for many years a notable figure in the life of Pennsylvania, serving as professor, college president and Governor of the state. But at heart and by talent and training he was first of all a teacher. A warm and vital religious life energized his teaching skill and gave him authority in the field of religious education. The book was first issued in 1905. That twenty-seven years later the great house of Harper judges it worth reprinting is a fair index to its value.

The author would help sincere students to become worthy church school teachers. So he insists that "the teacher must know (1) how the mind operates, (2) how these laws of the mind express themselves in terms of educational principles, and (3) how these educational principles determine methods of teaching." He begins with a discussion of how knowledge reaches the mind. Then follows clear discussion of attention and the art of securing attention. Dr. Brumbaugh treats memory and its proper use in religious education. Feeling, imagination and the process of building ideals are not neglected.

Having considered the mind of the child the author, true to the best of modern religious pedagogy, develops the laws of teaching that necessarily follow. The latter section of the book contains a fine discussion of Jesus as a teacher and his use of educational method. Throughout the text there is a constant use of examples from Scripture. The pleasing Harper format adds to the satisfaction one is sure to find in a careful reading of this book.

H. J. S.

**The Living Christ**, compiled by W. C. Poole. Bethany Press, St. Louis. 351 pages. \$1.50.

This volume is the official record of the Eleventh World's Sunday School Convention held in Rio de Janeiro. The story of what was done and what was said is told in an interesting way.

Several of the outstanding addresses are given. Ministers will find the messages of Dr. John A. Mackay, long a missionary in Latin America, on *The Christian Answer to Secularism* and his closing address on *The New Kingdom* especially thought provoking and inspiring. Speaking of the living Christ, Dr. Mackay says, "Christ gives no general promise of victory or success. He gives a particular promise of His personal presence. They who preach a person will be followed by a person. He Himself will share their lot and that is enough."

Several pages of the report are devoted to the sessions of the Youth Conference. There is also a report on the various seminars which include training the leadership, week day religious education and cooperation in Christian education.

Those who wish to know the facts in regard to the Sunday school situation in all the countries of the world will find them included in this report. In the summary statement, it is pointed out that there are in all the world 361,145 Sunday schools. The number of officers and teachers in the Sunday school are 3,301,784. The increase in the number of Sunday school pupils from 1913 to

1932 from a world point of view is over three and a half million.

J. E. R.

## Various Topics

**The Bible Through the Centuries**, by Herbert L. Willett. Willett, Clark and Colby. 337 pages. \$3.00.

This book is probably the best of a number of similar works which make available for the average reader the facts that modern scholarship has discovered about the Bible. For many years the author was professor of Oriental Languages and Literature at the University of Chicago. But more than that, he has the gift of being able to popularize knowledge and has been long loved as a lecturer on the Bible. Like William Rainey Harper he makes the Bible live for the average man.

The work is an outline of the whole story of the Bible: how it was made and re-made; who wrote it; its inspiration; its great personalities; various translations; the part that archaeology and Biblical criticism has played in helping us understand the book, and much else that people want to know about the Bible. Every Church School teacher could profit by a careful reading of this book. It can well be used as the basis for a study course with adults. The present reviewer has found it invaluable in the past as an outline for a series of popular lectures on "How We Got Our Bible."

H. W. H.

**God In the Constitution**, by R. Kemp Morton. Cokesbury Press. 190 pages. \$1.00.

The author is an attorney of the state of West Virginia. The book is a study of how the religious and political forces of America sought to bring about the equality of religious faiths before the law of the United States. In the first chapter the author indicates the confusion and misunderstanding in theory and practice that has grown out of the phrase, "separation of church and state." He believes that the church has a right to go into politics to promote a moral cause but, at the same time, it should eschew politics unless it has a moral purpose for its objective.

In the chapters on *The Periodical Campaign to Put God in the Constitution*, *The Standard of Judgment*, and *Religious Liberty*, the author refutes the charge of political atheism in the Constitution because the word "God" is absent. The evidence, as he finds it, is that there was a devout regard for the varieties of Christianity and for the God of the Christian in the purposes of the framers of our fundamental law. They put God in the Constitution although not verbally. "God can neither be put nor kept in the Constitution by a formulation of words." "God is put in the Constitution and laws of a Christian people not by legislative fiat, but by the moral conscience and Christian practices of that people; He is kept there in the same way."

P. F. B.

**Easter**, by William Lyon Phelps. Fleming H. Revell Company. 41 pages. 75c.

Four delightful little essays on the great Easter theme. They are *The World's Best News*, *The Fear of Death*, *The Joy of Victory* and *The Greatest Gift*. For a full measure there is also reproduced Robert Browning's poem, *Let Me God On*.

W. H. L.



# • THE EDITORIAL PAGE •

## *Has The Ministry Lost Faith?*

A Contributed Editorial by J. W. G. Ward

**O**F course, we believe! Could we occupy the position to which we were called by the divine summons, or confront our people in the sanctuary, were it otherwise? There are surely some things that do not need to be said.

Exactly! We have credal statements to which we give more or less ready assent. We have our formulated ideas of Christian truth. And yet, apart from the basic principles of faith to which we hold tenaciously, there are other facts that have a personal and particular application to the preacher himself. He is fully aware of them. He would be indignant were anyone to question his belief in them. But notwithstanding that, we still raise the question whether, when it comes to working them out, he believes them—or not.

Do we believe in the commission entrusted to us? There are very few men, if any, in our ministry today who chose it merely as a profession. Granting that it might afford a congenial sphere of labor, that it offered certain privileges and social standing, that it made it possible for a man who loved books and men to spend his life in the company of both, these were not the decid-

ing factors. A call came to him. Perhaps not as clearly as that which called the fishers from the Sea of Galilee, not as dramatic and vivid as that which arrested the stream of Saul's life, yet none the less truly, the commission came. A definite duty was laid upon him, so that in effect he said, "Necessity is laid upon me. Yea, woe is unto me if I preach not the Gospel."

If that be so, then the immediate consequences must be taken as they come. We have no need to worry as much as we have been doing because things seem to be passing us by. Of course, these salary cuts hurt, even though it is what everyone has had to face. Nevertheless, it is galling to read of the fabulous sums (more or less grossly exaggerated) still paid to radio crooners and to some motion picture artists, when the man of God is ruthlessly cut down to a shameful pittance. He knows he is making a contribution to national welfare that cannot be computed. When it comes to sheer values, his task is of infinitely greater importance to the race. And whether he is paid for his service or not, he knows that he is in the ministry because God sent him there.

It follows, therefore, that with fullest reverence we may state this fact. God is responsible for His servant's well-being. And although this

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**B**EGINNING with the August 1933 issue of *The Record of Christian Work*, founded by Dwight L. Moody, fifty-two years ago, which for many years has been owned, controlled, and published by the Northfield Schools, East Northfield, Mass., will be combined with *Church Management*. The immediate gain of every reader of this magazine will be the fine homiletic material to be found under a new department, "The Northfield Pulpit." In this pulpit will appear the leading addresses delivered at the various Northfield conferences and schools. At this date it is impossible to give a complete schedule, but during the next few months sermons will appear from James Moffatt, G. Campbell Morgan, Robert E. Speer, Donald McKenzie, John Hutton, J. Stuart Holden, George A. Stewart, Raymond Calkins and others.

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does not relieve church officials of their moral obligation to see that their spiritual leader gets a square deal, and is not treated as they would not treat the janitors of their warehouses or stores, yet with a quiet mind, the minister can apply his sermons to his own soul. "God is not unrighteous to forget your work and your labor of love."

Do we believe in the worth of our work? As we have said, we are working not for time, but eternity. Carve a statue, set it where the crowds throng the busy streets, and the elements will take their toll; and it will begin to crumble. Write a book, and it will soon be forgotten or rapidly become out of date. Inscribe the deeds of life upon tablets of bronze, yet even they will moulder with the passing years. But to shape a soul, to bring the grace of Christ to transform human lives, to leave the impress of a devout and devoted personality upon other hearts, is not only to render the highest service to God and man, but also to commence a work in the lives which come within the circle of our influence that none can appraise.

There are discouragements that do not come to other men. The manufacturer can tell by his production returns what his plant has turned out. The merchant can see how his business is faring from his sales sheets. Even the bricklayer has something to show for a day's work. But we—? We may put forth our best efforts in the pulpit, after honest toil in the study, and what is the good of it all? We sweat blood to give people our best, but does that elicit warm approval and appreciation? We plan and strive, spending ourselves without counting the cost, but instead of achieving the success upon which our hearts are set, we find numbers shrinking, even the faithful become dispirited, and worst of all our faith in the appeal of the Gospel is threatened with eclipse.

Still, there are values that cannot be set down in figures. This work to which we are giving our strength is too great to put into any column. Is there not a text somewhere, which says, "My word . . . shall not return unto Me void? And is there not a certain story in which the master said, "Well done, good and faithful servant?" Nothing about success, about a striking return on invested capital or effort, but an emphatic commendation of sheer fidelity.

Do we believe in the ultimate result of our ministry? Gauged by what we have already advanced, we must. It is divinely commissioned. It is worth while. Its true value cannot be estimated. But neither can it be questioned. There are a few men, gifted above the average, who fill positions of eminence. Even in these materialistic days, their utterances are occasionally reported in the daily press. They are heard over a nation-wide network of the radio. They may even command the attention of leaders in politics, finance, and industry. Yet, without in the slightest degree minimizing their service to the nation, certainly without being envious of them or railing at our own limited sphere, we can take heart of grace. Robert Moffatt, the famous missionary pioneer, came from a tiny Scottish church, the product of an obscure ministry. Spurgeon, that prophet of evangelism, came to the feet of Christ through the message of an uncultured lay-

preacher. Henry Ward Beecher's young soul responded to the impulse of the Spirit in a small community in Connecticut, while that modern Galahad, Sir Wilfred Grenfell, of Labrador, found the Lord of life through the fervid, yet unacademic Moody, a plain son of the people.

Who can measure what the earnest, consecrated servant of the Most High is doing in these days? How many hearts has he cheered in the gloom-shrouded paths of life? How many, stunned by the blows of adversity, has he steadied? How many lives, suddenly impoverished by unexpected reverses, has he enriched with a new sense of spiritual riches? How many whose life plans lay in ruins, or whose loads had crushed them to earth, has he heartened and girded to face another week's worries?

The bare truth is, this noble man who has kept faith with God and men, has been and is doing a mightier thing than perhaps he ever realized before. Why, then, should he not believe anew in himself? Fling aside all the petty whimpers and moodiness. Never mind wrestling with the problems that may materialize next week, or trying to figure out when times will improve or to fix the exact date when prosperity will arrive. Let him emulate the dogged fortitude set forth in that favorite quotation which has padded out or finished off so many sermons and be "One who never turned his back, but marched breast forward."

He might do worse than memorize the stanza, repeating it every morning while shaving, so that the day may take color from it. At any rate, let him believe—Believe in God, in his fellow-men, and in himself. So shall he find a new driving power for the exacting life of the modern minister, and by his undaunted courage and unflagging energy show the way to "those shining tablelands to which our God Himself is moon and sun."

### Offsets Permit Payment Of Church Mortgage

FROM the First Baptist Church of Toledo, Ohio, comes a story which may be of untold value to hundreds of churches caught in the tangled financial situation. This church was encumbered by a bank mortgage of some fifty thousands of dollars. When the bank closed the state banking department demanded a settlement. Many of the individual members also had money in the closed bank. The treasurer of the church, William F. Erler, conceived the idea of securing permission from the banking department to permit depositors to pay their pledges to the church building fund out of the frozen deposits. This meant transferring the credit from the accounts to the church mortgage account. The bank found it possible to do this. The result was that about twenty-five thousand dollars was paid immediately on the mortgage.

This is the first instance we have heard of where such offsets were permitted by the bank holding the mortgages. If this procedure could be generally followed the churches of America could reduce their mortgaged indebtedness by millions in the next few months. When you do it, let us know. Other churches are interested.



### The Conceited Fool

(Continued from page 513)

lunacy! Even the ignorant heathen never considered himself good enough to merit the favor of the gods, and he offered sacrifices of all he had, even of his own children, to atone for his self-deficiency. And the man who in this day, with his reason developed, his conscience enlightened, and the Word of God to instruct him, confides in the goodness of his own moral character to win the favor and the grace of God is guilty of a species of folly not found even among the unenlightened of the heathen world, where man in deep appreciation of his own unworthiness bows down in blindness to gods of wood and stone and brass.

Moral conceit not only flatters a man's own goodness but it always excuses his wickedness on the ground that there are others worse than himself. Rebuke for swearing and he will say, "I meant no harm by it, but, thank God, I am not a liar." Rebuke him for lying and he will say, "It's hard to do business without it, but, thank God, I do not swear." Rebuke the same man for both and he will thank God he does not steal. Catch him at all three and he thanks God he is not a murderer.

Paul begs of the people that they receive not the grace of God in vain, and over and over does the Word of God emphasize the fact that by the deeds of the law shall no flesh be justified and no man be saved. But we read that one of the characteristics of a fool is to despise instruction. In fact, he has instruction to give away, and while his mouth pours out its foolishness his very words prove the lack of the vital experience that makes a man's heart and a man's life right in the sight of God. "Seest thou such a man," says Solomon, "there is more hope for a fool than for him."

How easy to understand how the publican and the harlot shall go into the kingdom before such an one!

Two men went up to the Temple to pray, a pharisee and a publican. I should have said the pharisee went up to brag. He stood erect in the presence of God and dared to tell him what a good man he was. He boasted of his righteousness, and pointing to the poor publican thanked God he was not like him. No more moral man walked the streets of Jerusalem; no one more scrupulous in business; no one more regular in attendance at the Temple. Others thought well of him, and he had a good opinion of himself. He went up with it and he came down with it.

But the poor publican had a poor opinion of himself. He had a contrite heart and he would not so much as look up but smote his breast and said, "God be merciful to me, a sinner," and God was merciful and he went down justified

while the other went down as he went up—a fool.

Oh, my friend, do not be guilty of the deplorable folly of risking the eternal interests of your own soul on the weak merits of your own moral goodness. Oh, the folly of the conceit of righteousness!

Have you ever heard of "The Man Who Had a Plan of His Own"? His name was Irad. It's an allegory. Irad was a neighbor and a friend of the Noah boys, Ham, Shem and Japheth. It was just ten days of the time when Noah said the flood would come and the Ark was almost ready. Irad came walking along and the boys begged him to come in, but he said:

"Oh, I think you are mistaken about the flood, and besides if it does come I have a plan of my own."

"But all who do not enter the Ark with us," said Ham, "will be destroyed."

"Well," said Irad, "I'll wait to see if the beasts come in; and anyhow if it happens as you say it will, I have a plan of my own."

And at length the beasts and the fowls of the air came, and the boys said, "Come, Irad, there's room for thee; you are sure to perish if you don't."

And Irad said, "No, I thank you; God is just and I have nothing to fear. I have been an honest man, a moral man. In fact I'm a religious man like yourselves. Enoch was a relative of mine."

"Well, then, believe God and come in; He is about to shut this door."

"No," said Irad, "I am not much alarmed, and if worst comes to worst, I have a plan of my own."

And then the great door began to swing on its hinges and in a moment it was shut. A few days passed without much change, and then the storm burst in awful form—clouds, darkness, tempests, torrents or rain, and roaring floods, and then Irad put his own plan into force. He climbed nimbly on top of the Ark by one of the ladders still standing against it. And the ark floated and Irad tried to be happy. But he grew cold and then he grew hungry, and in a little while the swollen corpses came floating all about him, and at last he realized his doom and he cried, "Alas, what a fool I have been to trust in my own way when God offered me a way that was safe and sure!"

My friend, have you got a plan of your own? And do you really think it is better than God's plan? Do you really think the garment of your own morality, which the Word of God calls "filthy rags," is better than the robe of Christ's righteousness? Then I wonder if you are not the man the writer of our text had in mind when he said, "Seest thou a man wise in his own conceit; there is more hope for a fool than for him."

Do you remember the story of the young artist who had wrought so long upon an angel statue and who concealed

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himself that he might hear what the master Michelangelo would say about it? The master looked upon it, while, with breathless suspense, the young artist waited and listened for his verdict. As he listened he heard Michelangelo say, "It lacks only one thing." So nearly broken-hearted did the young sculptor become that he could neither eat nor sleep, until a friend of his, in deep concern for him, made his way to Michelangelo's studio and inquired what it was the statue lacked. The great artist said, "Man, it lacks only life; with life it would be as perfect as God Himself could make it."

Many people honestly fail to understand this. They cannot see the difference between a man's morality and a Christian's righteousness. Why a moral man should not simply grow better and better until he is good enough to enter the kingdom of God they say they cannot see. But it is the difference between a lifeless statue and a living soul. It is a difference not of quantity but of quality. A man's morality is the mere outward adornment of the flesh; a Christian's righteousness is the fruit of an indwelling Spirit—the Spirit of Christ.

Morality can never save a human soul. Only Christ can do that, and He saves both the most moral man and the most immoral man on exactly the same ground, and that ground is faith in Him and His atoning sacrifice.

They launched a magnificent steamer upon one of our lakes some time ago. She was complete in her every appointment and as nearly perfect as a vessel could be made. After some miles of her first journey the engine for some reason stopped, and a strong wind was driving the vessel on the dangerous rocks. The Captain ordered the anchor down, but still the vessel drifted toward the rocks because they found upon investigation that the anchor, while a perfect piece of workmanship, was three feet too short.

What a picture this of the man who may be here this morning trusting in the unintellectual, unreasoning, and vain conceit of his own morality, and all the while drifting toward the disaster that awaits him on the shores of the eternal world.

But contrast such a going into eternity with that of an old Scotch elder in one of the western parishes. One of his friends came to him as the end was rapidly approaching. He said to the dying man,

"Well, Jamie, how lang since is it ye made your peace wi God?"

"Well, Robin, to tell the truth, I never made my peace wi God."

"But, Jamie," said the other, "Ye ken what I mean—how lang since ye sought and found God?"

And the dying saint replied, "Oh

## Family Trends

### Letters of a Graduate Student

*In this article our graduate student discusses further the report of President Hoover's committee on social trends. The future of family is the subject for consideration. His conclusions are interesting and hopeful.*

Dear Dad:

WHOM has the depression hit the harder, the old man or the young man? The fellow about to retire from business or the fellow about to enter business? I've heard some extraordinarily heated discussions of this question in the past few months. Quite naturally the answer depends upon the peculiarities accompanying the particular case, but it is a curious fact that by and large many older men are inclined to express sympathy for the younger chaps, while on the part of the younger men the reverse is true.

I don't propose to answer the question. I'm not sure that I could—even to my own satisfaction, but I am fairly certain that the young man who has a reasonable degree of training, ability, and influence, combined with a disposition which does not withdraw from the prospect of hard work, is quite likely to at least make a nook for himself where he can be actively and comfortably engaged today. Some older men cannot do this. They are used to larger in-

Robin, Robin, I never sought and found Him."

Then his friend said, "Oh, his mind is gane, and he will nae recognize us again."

But now the old saint opened his eyes wide and said: "Listen! Not me, not me. I never sought Him; I never found Him, but

"Jesus sought me when a stranger;  
Wandering from the fold of God;  
He to rescue me from danger,  
Interposed His precious blood."

"Seest thou a man wise in his own conceit, there is more hope for a fool than for him."

Have you read "The Sinner's Burial," by Horatius Bonar?

"Wrapped in a Christless shroud,  
He sleeps a Christless sleep.

O Christless shroud, how cold!

O Christless sleep, how sad!

O Christless soul, awake!

Ere thy last sleep begin;

O Christ, the sleeper's slumber break,

Burst Thou the bands of sin."

comes, impatient with the idea of a new start, and are inclined to remember in misery the happy days.

I have mentioned training, ability, influence, and disposition. These are important means by which a man establishes himself today. They are the essential cornerstones in the substructure of a positive career. Training implies a knowledge of theory seen in the proper perspective. Ability suggests aptitude, a natural intelligence, a power of rapid response made according to the exigencies of a situation. Influence connotes "connection" or "pull," which, in turn, mean the presentation of an opportunity to prove one's mettle. The world may not owe a young man a living, but it seems to me that society is under a moral obligation to give each young man his chance to make a living. Influence is important in revealing that chance, and disposition is the finisher whereby these other merits are given luster, attractiveness, and attention.

Naturally these qualities are found in varying proportions among different individuals. For this reason one dislikes to generalize from his personal observations, yet I think one does not overstep the bounds of propriety in saying that apparently these attributes are more generally present in boys who have had the advantages of a thoroughly congenial family life than they are in those chaps whose home contacts have been meager and inadequate.

One regrets, therefore, some of the conditions prevalent in the institution of the family today. This institution is doubtlessly as old as agrarian civilization and has, therefore, experienced similar influences and changes before in its long history. There have probably been periods marked by small sized families, by late marriage, by more separation, desertion and divorce, by an increase in the number of childless marriages, and by fluctuations in the status of women. The older one grows the more he is inclined to honor the idea that history repeats itself and that the cycles of repetition occur not only in long-time trends but within the length of a lifetime as well. He is consequently disposed to regard present circumstances in

(Now turn to page 524)

## Church Takes To Sea

**H**ERE is a story which will interest all ministers. It marks a new day in religious retreats. The idea was conceived by Dr. William F. Sunday, pastor of Lutheran Church of the Good Shepherd, Brooklyn, New York. More than a thousand members and friends of the church will sail July 1st on the new S. S. Washington for three days of rest, recreation and spiritual fellowship at sea.

The Washington, newest United States liner, is ideally suited to the cruise. An altar, organ and choir stalls will be provided in the main lounge, and public rooms equipped with sound reinforcement system so that the congregation may worship together in a unit.

The cruise program is being organized by Dr. Sunday and a committee of 200 members of the church. The cruise staff will include: the Rev. Dr. Paul E. Scherer, pastor, Holy Trinity Lutheran Church, New York, the Rev. Dr. Herbert C. Alleman of Gettysburg Theological Seminary, and the Rev. Henry Cornehlson of Immanuel Lutheran Church of Philadelphia, who will be associated with the Rev. Paul R. Hoover in directing the program for young people. Col. H. Stanley Todd, U. S. Army Reserves, whose famous painting "Nazarene," or "Christ Triumphant" will be exhibited at the Century of Progress Fair in Chicago, auspices Federal Council of Churches of Christ in America, will deliver the Fourth of July address. Sunrise and sunset services will be conducted by Dr. Sunday.

The committee of 200 in response to numerous inquiries are extending invitation

to join the cruise to a number of Lutheran churches in the East. Regarding the purpose of the venture Dr. Sunday tells us:

"There has perhaps never been a time when the need for physical and spiritual renewal was greater. People are tired, and long for rest and alleviation from the pressure of these very trying times. Perhaps in the withdrawal of a congregation from the confusion of city life may be found that regeneration which

to Jesus seemed so essential when He said, 'Come ye apart and rest awhile.' The Good Shepherd Fellowship Cruise is designed to provide congregational rest, recreation and fellowship, but in the final analysis to provide release from all the things that hem us in, cloud our vision and confuse our thinking, to provide freedom for a little while from the commonplace and the pressure of daily routine.

"The problem of finding detachment from this pressure is of increasing importance to thou-

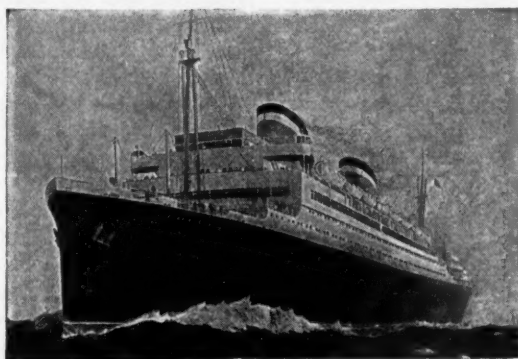
sands of ministers and their people. The principle of detachment had central position in the technique of the Master. But for a modern congregation, the difficulties of translating this principle into action are almost insurmountable. On every hand we are confronted with crowds, confusion and conflicting interests. Several months ago, therefore, the Church of the Good Shepherd engaged the S. S. Washington, one of the

largest ships flying the American flag, so that we might make the experiment of seeking 'apartness' at sea.

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Dr. William F. Sunday



S. S. Washington

## What a banker told his pastor

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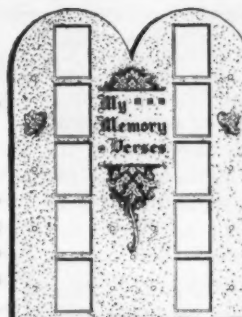
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to invite a number of churches to share this experience with us—an experience which we hope will prove tremendously worth while and which may well provide an answer to one of the most pressing problems that the modern church faces.”

Some 1500 members of the Church of the Good Shepherd recently attended a reception aboard the liner which is under command of Captain George Fried. Replying to official welcome of the congregation by officers of the U. S. Lines, Dr. Sunday said:

“Until ten years ago the Lutheran Church was usually referred to as a ‘foreign’ church, its forebears for the most part being German and Scandinavian. During the last ten years, however, the Lutheran Church has made tremendous strides in this country. In the Church of the Good Shepherd the heritage of these distinctively Lutheran European civilizations—Swedish, Norwegian, Danish and German—is fused. From its inception the Church of the Good Shepherd has been an American Church, speaking the language of the new world. Many of our people were born to the sea, know the sea, and love the sea. It is quite proper that we should now seek again the sea, and it is especially fitting that we sail together on an American liner flying the stars and stripes.”

The Church of the Good Shepherd celebrated a little more than a year ago its 25th Anniversary. The central theme of its leadership is based on spiritual fellowship between pastor and people and the congregation feels, Dr. Sunday said, that now at the beginning of social and economic reconstruction and at the beginning of a new quarter century in the development of church activity in the community, it is of major importance that they pause and rest a while together, returning renewed in body, mind and soul.

### Family Trends

(Continued from page 522)

the light of past occurrence, and to oppose the aberration of the hour, as Goethe suggests, against the mass of universal history.

Nevertheless, one often finds himself questioning the functions of the family of today. Investigation then involves contrast and comparison and one thinks of the old Colonial family. One pictures the wife sitting before her spinning wheel, teaching the children who surround her on the floor. One remembers the economic value of a wife in Colonial times, the economic asset provided by children.

Further reflection calls to mind the protective, the religious, the social, and the political functions of the old family group. Then the factor of change enters our thought and we see the growth of institutions which begin to drain the old family functions from the home. The

legal and judicial activities of the community provide for protection of citizens and their families. The public schools take over the educational tasks of the home. The church replaces the parlor as the scene of religious exercise.

Meanwhile the persons involved are themselves changing. A movement is made from the rural to the urban area. The urban way of life begins to influence personalities. Sounds, sights, motions, absorb the attention and modify the temperament. The tempo of existence is increased, economic interests are swollen beyond their former confines, and contact with the products of civilization replaces contact with nature. Home life is no longer so abundant. Parents willingly place the responsibility for much of the development of their children in the hands of persons outside the family group. A house is no longer necessarily a home.

What then is the function of the modern urban family? Certainly the institutional functions have waned in importance and fallen from their zenith to their western horizon. They may one day rise again in the east but for the time they are gone. What then is left? What task? What duty?

The task of molding personalities, the task of raising children and being raised by them, is the primary function of the family group today. The family is a group of interacting personalities and through this exercise individuals become persons with status, with power, with command over others and, it should be hoped, over themselves. It is not only a case of parents influencing children. It is a case of each and every person exerting some force upon each and every other member of the family constellation.

We no longer tremble beneath the thunderclaps or cry at the roar of the wind. Nature is not entirely our slave but she is much less a dreaded, unknown factor than she was centuries ago. In other words, we no longer are convinced of the ineptitude of human effort to regulate human behavior. Some of us are, on the contrary, of the conviction that men are very much like clay in their own hands, to be shaped at will according to the pattern made by God.

Now it is the purpose of the family today to help in the casting of character. Our urban contacts are brief and transitory. Often they are less pleasant than we should prefer to have them. It is fitting, therefore, that the primary group, i. e., the individual and his family, should form the personalities of its constituents. The family has the longest and most influential contact with its members. It has, then, the best opportunity to build positive men and women.

The family is the pre-school, the kindergarten, and the grammar school for the teaching of the social theory of

## MINISTER'S EXCHANGE

With this issue the exchange will be closed until the March, 1934 number. Because of lack of space notices, this year, have appeared but once. Many interesting vacation ideas will be found in the March, April, May and June numbers.

**West River, Md., Methodist, 4 miles from Chesapeake Bay, 15 from Annapolis and Naval Academy, 30 from National Capital, 42 from Baltimore;** paved roads, modern conveniences, large shady lawn; two services. Will exchange for last three Sundays in July or first part of August, with pastor in New England or New York mountain, lake or shore regions. **A. M. Newell, West River, Md.**

**Sweetwater, Tenn. Presbyterian minister of church with 200 members, 13 room manse, cool grounds, within 30 minutes' drive of the Cherokee and Smoky Mountain National Parks, on Lee Highway between Chattanooga and Knoxville,** would like to exchange with Presbyterian or other minister in or near Chicago any time in July or August or part of September. Would consider exchanging with others elsewhere. **F. D. Stevenson, Sweetwater, Tenn.**

Jesus Christ. The church may be considered the high school, and the world is the college and post-school laboratory. I mean to say that our first conditioning comes at home. There we learn the Golden Rule, the Ten Commandments, the Lord's Prayer. There we kneel by our beds as we retire, and bow our heads in gratitude for our daily food.

The church then carries us a step farther. Her influence and success is largely predicated upon the earlier training we have known. We are instructed by her in the content and application of less familiar passages from the Scriptures. We are introduced to a practical program of life—the practicality of which depends upon our interpreter, a great responsibility.

Then comes the higher education of the everyday world. Continuing our attendance at the lectures of our interpreter we begin to build our own interpretations with the stones collected from roadways we have traveled. Yes, the teachings of Jesus Christ should come to us primarily through the home. The church would be left with the futile task of building the house from the roof down were it not for the groundwork provided by family life.

So it is with all of life. We gain our early conditioning in the family group, and upon this our lives are built. The family has lost its institutional functions but its task as a mold of character has been increased sevenfold.

As ever,



## • ASK DR. BEAVEN •

*Dr. Albert W. Beaven replies to inquiries of readers*

**My deacons do not take their office seriously. I cannot get them to attend the regular monthly deacons' meetings, and often wonder whether we have matters important enough to require a meeting. Would you continue this meeting so often?**

No one is going to continue very long to be enthusiastic about doing something he thinks does not count. If you feel that these meetings are marking time, they probably are. The solution, of course, is to try to have something which the deacons can, should, and will do which will interest them. I would not try to insist on monthly meetings except as a part of a definite attempt to secure this condition.

I suggest the following questions as including ideas which you might possibly be able to adapt and use with your group:

1. Can you constitute your deacons as a committee to survey and recommend a program of advance for your church? They might visit other progressive churches, read books, have some pastor who has done some rather useful thing come in and tell about it, and as a result of their findings make a plan of advance.

2. Can you get them to do some of the calling on the sick or on new prospects, or actually carry on a personal visitation campaign of evangelism, or a follow-up visitation of people in the membership who are indifferent?

3. Can you get them to take charge of a prayer meeting, a service, or in some other way publicly assume a responsibility that would stir their sense of participation?

4. Could you make part of your monthly meeting a discussion group on some such book as "Rethinking Missions"; or, in view of the fact that you are a Baptist, on the booklet, "Baptists Rethink Missions"? Or, if more interested in the economic situation, could you take a book like the new one just gotten out by the Research Department of the Federal Council of the Churches as the basis of discussion groups on the churches and the depression, its causes and its cure?

5. Could you add attractiveness to your regular monthly deacons' meetings by having your board of deacons meet around from house to house among the members, possibly for dinner, each one entertaining in turn, but entertaining simply?

6. Would a service of installation, held in connection with a communion service after your annual election, when you would publicly install your deacons and other officers and give them a charge as to the responsibility of leadership, help them to see their office in a larger way and possibly put behind them the pressure which comes from a public expectation that they will do something forward-looking?

**What sort of training should the minister have in these days?**

The minister today cannot lead others if he does not know where he is going. With education increasing and knowledge increasing, his own ignorance brings not only disrepute to him but disrepute to his cause and his calling. People hold religion in disrepute today because so many people who talk it talk in terms of superstition and ignorance. A man, therefore, should get the best education that he can get. He must recognize frankly, however, that the approach to God is not simply an intellectual matter, that a man cannot comprehend all of God with his brain, that, in addition to the best thinking he can do, he learns much of God through his experience, through the lives of those with whom he comes in contact, but mainly he learns Him through constant association and experiment with the attitudes and the spirit of the living Christ. As to an education, it seems to me that a man should have not only high school but college and full graduate work. Even then, he is not going to be too well trained.

**With ministerial unemployment everywhere and with more theological seminaries and Bible schools than ever, could you conscientiously urge young men and women to enter the ministry or missionary work?**

So far as the supply of ministers is concerned, we are not turning out more ministers from our training schools than we need. More men are being put into the ministry who have had no training, who come from no school, than are coming from our various schools. If we can stop flooding the ministry with men who have little or no preparation, we will have room enough for those who are prepared.

I have no hesitation in urging young men to enter the ministry if they are outstanding in their ability. I have serious question about young men of mediocre ability. The level of competition for a given position is now so high that the man of mediocre ability has very little opportunity actually to get in.

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Heedless though you've been before,  
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Waiting only to come in;  
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Lest his visit quickly end.

*Grenville Kleiser.*

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## THE OPEN DOOR

You who have had Ralph Connor's stories on your book-shelves these many years will think of that scene in "The Sky Pilot," where the lad from a Christian home of whom more might have been made, comes near to the little white gate we call death. In the last tender ritual of friendship, the letter from his mother is read. You will not soon forget the closing words: "And oh, if ever your heart turns home again, remember the door is aye open, and it's joy you'll bring with you to us all." O Christ of the Pilgrim Road, we stand at a cross-roads in the midst of a tremendous generation. We look up at the one guide-post which we may trust, and we behold a cross. Even while we gaze we hear an Infinite Love tenderly whispering: "If ever your heart turns home again, the door is aye open, and it's joy you'll bring with you to us all." Amen.

David A. MacLennan in *The Christian Century Pulpit*; The Christian Century Press.

## THE GIMPER

Among the argotic terms left us as a legacy from war times and that have come to fill a felt need and present a striking and picturesque portrayal of life is the word "gimper." Someone asked Eddie Rickenbacker to explain the meaning of "gimper" as used by aviators. This is what he said: "A gimper is a scout who does everything just a little better than he has to." All honor to gimpers! They constitute a fine order of aristocrats. The old kind of aristocracy has been gasping its death rattle, the aristocracy built on caste and special privilege and birth and inherited tradition, on culture and wealth. The world is saying that never again may people climb that way. But here is a new aristocracy, "gimper" aristocracy, the aristocracy of people who are not snobs but good scouts, and whose right to pre-eminence is that they do everything just a little better than they have to.

James I. Vance in *Sermons in Argot*; Richard R. Smith, Inc.

## HOW CHRIST CONQUERS

"Why didn't Jesus strike back when he was struck on the cheek at the judgment hall? Didn't he have a just right to do so?" asked a Hindu at question time.

"Yes," I replied, "I suppose he did have a just right to strike back; but if he had done so, I would not be talking about him tonight. He would be too much like me. But he turned the other cheek, and where did the blow fall—on the other cheek? No, no—on your heart and mine."

That is power—supreme power, the only real power. Had he struck one blow in return, it would have been the death-blow to his own gospel. For Christ conquers not by the quantity of his muscle, but by the quality of his spirit. Had he struck back, the blow with which he struck others would have struck him and at the same moment would have smitten to the earth every hope that we had placed in him. But, thank God, he refused their weapons and used his own. And we are at his feet.

E. Stanley Jones in *The Christ of the Mount*; The Abingdon Press.

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Albert W. Palmer in *Paths to the Presence of God*; The Pilgrim Press.

"THOU ART—THOU SHALT BE!"

Three decades ago a traveler in South Africa found the child of a farmer named Jacobs in the back yard playing with a rough stone which proved to be a diamond of great value, and which discovery led to the opening of the famous Kimberly mines. We are like that, playing with diamonds of priceless worth: golden hours which speed away never to return, unredeemed opportunities which are lost forever, glorious ex-



periences which elude encumbered spirits. "Thou art . . ." Jesus reminded Peter on one occasion. "Thou shalt be . . ." Thou art—thou shalt be! The range of personality is infinite. A man may fall lower than the brute and grovel in the mire. But there is a pathway—glorious good news—there is a pathway which leads upward to the Family of God. Down the ages rings the challenge of the crucified Deliverer: "If any man would come after me, let him deny himself, and take up his cross, and follow me." And in following, he will scale the heights of creative living.

Kirby Page in *Living Creatively*; Far-  
rar and Rinehart, Inc.

### WHAT PRAYER MEANS

Prayer to me is like a window which opens out on a wide space of sea, sky and mountains. When I open this window and gaze afar, I see the things of earth in truer proportions and the breath of a great outdoors sweeps in and invigorates my spirit which often is too closely confined. Prayer is also conversation with my best and ultimate Friend. I talk out my troubles and desires with Him and listen for a reply in the feelings of my heart and best judgment of my mind. There is also petition with Him for those I love, both on earth and beyond.

I am rather irregular in my praying, just as I am in taking physical exercise and much else. The moral re-enforcement which I get through prayer varies considerably. I find it best to change my ways of praying just as I like to find new roads when I am out walking. Sometimes I use spoken prayer, sometimes silent, sometimes in Church, sometimes in my room, or on a train, or listening to music, or walking in the hills.

Usually prayer means most to me when I am in trouble or difficulty. It is a reserve resource on which I depend, and without it, I should feel my life seriously crippled.

John Nevins Sayre in *We Believe in Prayer*; edited by Sidney Strong; Coward-McCann.

### WINNING THE BOYS

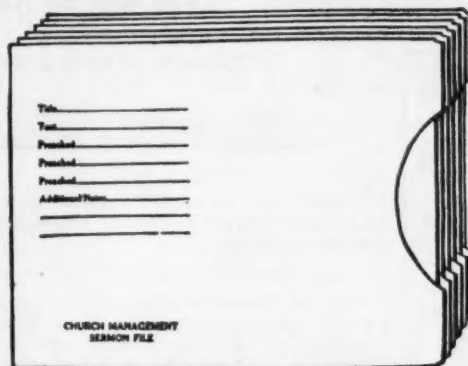
Dwight L. Moody until seventeen was the apprentice of a shoemaker, but he was a boy of a religious bent. He wanted to do something to help the bad boys of his neighborhood, so he went to a Sunday School belonging to some church in Chicago and asked that he be made a teacher. The minister made a strange face on looking at a boy of such poor appearance, but he said, "All right! You may teach this class." Moody asked, "And the pupils?" "There are no pupils." So he went and brought there the bad boys from his neighborhood and made them into a class. This was the beginning of a great religious movement in America. Afterward Moody went to London. On one occasion a gipsy boy with uncombed hair, who came from a slum, climbed up on Moody's carriage and listened to his preaching. Sankey, a co-worker of Moody's, looked at him and put his hand on the head of this thirteen-year-old beggar boy and blessed him, saying, "You grow up to be a great man and give service to God." This very boy was Gipsy Smith.

Toyohiko Kagawa in *The Religion of Jesus and Love the Law of Life*; The John C. Winston Company.

## PRESERVE and CLASSIFY YOUR SERMONS

Letter from Edith K. Trickler, secretary Saint Paul's Episcopal Church, San Francisco, California:

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The past is dark with sin and shame,  
The future dim with doubt and fear;  
But, Father, yet we praise Thy name,  
Whose guardian love is always near.

—Thomas Wentworth Higginson.

If we did but know how little some  
enjoy of the great things that they possess,  
there would not be much envy in the world.—Edward Young.

God be thank'd that the dead have left still  
Good undone for the living to do—  
Still some aim for the heart and the will  
And the soul of a man to pursue.

—Owen Meredith.

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## The Upturn

The First Baptist Church of Scranton, Pa., reports an Every Member Canvass in March which went well over the top. All obligations of the previous year were paid. Fifty members of the church who gave nothing the year before made pledges for the current year. And the strangest thing of all is that the canvass was held the week of the bank holiday. Yes, things are swinging upward.

*What evidence do you have to offer?*

### FOR VACATION OR WEEK DAY SCHOOLS

Two items have come to us from the National Publishing Company which we believe will interest ministers and educational leaders. One is a "Build Your Own" Scrapbook. It is a scrap book with a tie binder. In the front are pages of instruction for making it count in an educational way. The compiler, Mrs. E. M. Finn, suggests five divisions for the book. They are Worship in Song, Worship Through Pictures, Worship Through Recreation, Camping, and a fine section of Plans, Program and Projects. The book is inexpensive, selling for fifty cents.

The second item is a little book which sells for one dollar entitled *Poster Making for the Amateur*. It is by Anne Woodward Vandevanter. It gives in detail instructions for making attractive posters, including the cut paper kind, free-hand drawing, cut-paper letters and similar items. It is a most attractive book and one which every leader can use to advantage. Any school might well invest in these publications.

### SATURDAY NIGHT FUNCTIONS

Have you been embarrassed by invitations to Saturday night functions. Dr. Roy L. Smith, pastor of the First Methodist Episcopal Church, Los Angeles, California, recently released the following announcement in the pages of *The Herald*, the publication of the church. It lays down a definite rule for the minister and those who seek him.

Your pastor has received numerous invitations to attend functions on Saturday nights and feels that an explanation is due the congregation that his failure to accept such invitations may be understood.

The physical strain involved in conducting two such heavy services as ours on Sunday requires that the preacher must be at his best. He should be in command of all the vitality and strength that is possibly available. The expenditure of energy at Saturday night banquets, dinners, etc., is sometimes excessive, especially when it becomes necessary to stay until a late hour.

It seems necessary, therefore, to adopt a rule, for the sake of the Sunday services, that no Saturday night engagements can be made which require the pastor's presence after eight o'clock. Such a rule will work an inconvenience, of course, but the friends of the church will doubtless forgive the hardship for the sake of the larger benefit to all the people in the public services.



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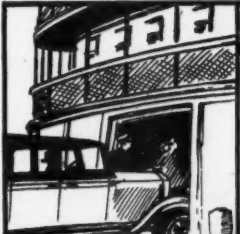
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## THEY SAY

### PROCESSIONALS AND RECESSIONALS

Editor, *Church Management*—

I should like to secure information regarding lists or suggestions for processional or recessional (hymns preferably). If you can suggest any pamphlet or book with such lists or suggestions I would greatly appreciate it. Please accept my thanks for your help.

P. Henry Lotz.

### ETHAN BRADLEY REPLIES

My dear Mr. Lotz:

Mr. Leach has asked me to reply to your letter of May 3rd in which you request information regarding processional and recessional hymns. So far as I know there is no book on processional. You doubtless know Professor Smith's LYRIC RELIGION, published by The Century Co., 353 Fourth Avenue, New York, which gives valuable information regarding 150 hymns and tunes and some of them are suggested as processional.

Perhaps a list of a few that come to my mind will be helpful:

Children of the heavenly King  
Hark, the voice eternal  
Ancient of Days (to Harold Parker's Tune and to J. Albert Jeffrey; the latter is more familiar)

Rejoice, the Lord is King  
Alleluia! Alleluia! Hearts and voices  
See, the Conqueror mounts in triumph  
Jesus, King of glory  
Hear us, Thou that brodest  
O Saviour, precious Saviour  
At the Name of Jesus every knee shall bow

I bind unto myself today  
Onward, Christian soldiers  
We march, we march to victory!

On our way rejoicing  
Lead on, O King Eternal  
Go forward, Christian soldier  
O happy band of pilgrims  
Rejoice, ye pure in heart!  
I heard a sound of voices  
Stand up, stand up for Jesus  
O what the joy and the glory must be  
Ten thousand times ten thousand  
Son of God goes forth to war  
Once to every man and nation  
Through the night of doubt and sorrow

For thee, O dear, dear country  
Those eternal bowers  
Christians, awake  
Hark! the song of jubilee  
Holy, Holy, Holy! Lord God Almighty  
When morning gilds the skies  
All hail the power of Jesus' name  
For all the saints who from their labors rest

God of our fathers, whose almighty hand

We plough the fields and scatter  
Forward through the ages

Recently I heard in a large church in New York "Nearer My God to Thee" used as a processional and it was very effective. The organist played the tune much faster than is customary and it gave the hymn vitality which I have thought it lacked.

Ethan Bradley.

### YOU GUESS

Editor, *Church Management*—

In the May issue of *Church Management* I was interested in the following anecdote given by J. W. G. Ward in his article on Plagiarism and the Pulpit: "Henry Ward Beecher once went into a village church. He was entirely unknown—a thing for which he was profoundly thankful. For it is good for a man's soul, sometimes, to be permitted to worship without feeling any responsibility for the conduct of the service. The preacher was a young man who made up for his lack of experience by considerable self-assurance. The sermon was both fervid and eloquent. Going up to him after the service, Beecher thanked the preacher for the effort he had made. Then, apparently as an afterthought, he inquired just how long it had taken the minister to compose such an oration. 'Oh, about six hours,' came the reply, with a slight flourish of pride in the achievement. 'You are a very clever young fellow,' Beecher answered. 'It took me about six months to write that sermon!'"

As a matter of comparison, it was interesting to read a similar anecdote in the April issue of the *Christian Herald*, which is told by Mrs. D. D. Mangam, the daughter of Dr. T. DeWitt Talmage—the first editor of the *Christian Herald*: "He (Dr. Talmage) told of stopping at a small church in a western town on one of his lecturing trips. He was much surprised to hear one of his old sermons preached verbatim. When the service was over he said to the young clergyman, who had not recognized him, 'I was very much interested in that sermon. Did it take you long to prepare it?' 'Oh, no,' was the answer. 'That's strange,' said my father, 'it took me two weeks to write it!'"

Are both of these experiences true, or are they both myths which have been woven around the lives of these two great preachers, or is one a plagiarism of the other—which? F. D. Slifer,  
Allentown, Penna.

### CHURCH MANAGEMENT PAYS ITS WAY

Editor, *Church Management*—

Many of my parishioners have lost their homes and farms. I had none to lose, but month after month some magazine which I had long cherished and deemed indispensable has stopped coming to my door. *Church Management* has been kept after all but the denominational papers ceased. From ideas in your magazine we worked out a gift of produce, live stock, etc., that netted my out appointment \$200.00. A sacrifice Sunday developed from a suggestion made therein gained us another \$400.00 from two places. Yet I have waited from month to month, it is not fair to say from pay-day to pay-day, thinking that next month would be easier to pay. My better half said we could not lose your paper, and so by some legerdemain here it is.

R. Jay Wilson,  
Balaton, Minnesota.



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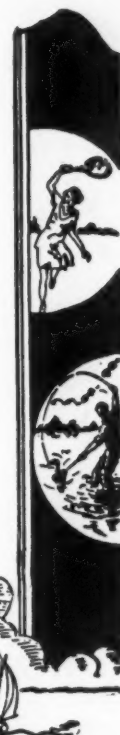
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